



A Summons for Sleepers.



After that the Apostle Saint Paule had taught the Romanes many notable lessons and rules, touching the doctrine of christian faith, charitie, and obedience to Magistrates. In going on to exhort and perswade them to repentance and amendment of life, hee taketh occasion to speake of time, of sleepe, of light, and of darkenesse. And that considering the season (saith he) that it is now time, that we should wake from sleepe: for now is our saluation nearer then when we beliened. The night is past, and the day is at hand: let vs therefore cast away the woorkes of darkenesse, and put on the armour of light, &c.

Rom. 13. 11.
12.

This worde dormire to sleepe, in some places of the holy scriptures, is taken for requiescere, to rest, as our Saviour Christ came to his Disciples and found them a sleepe: Christ himselfe slept in the sterne of the Ship, and Peter slept betwene two souldiers. Againe in some places, it is taken to sleepe in sepulchro, the graue, as Dauid and Salomon slept with their Fathers: Behold saith Job, I must sleepe in the dust, and Saint Paule saith, The faithfull that are dead, are fallen a sleepe in Christ: But that sleepe which the Apostle doth here speake of, is to sleepe in ignorance, darkenesse and sinne. The way of the vngodly is called darkenesse and shadow of death. To wake vp this kinde of sleepers, and rebuke the world of sinne, is my chiefe intent and purpose in this booke. Which is, no doubt, a thanklesse office, and a verie vnchristie occupation, veritas odium parit, truth neuer goeth without a scratcht face: he that will be busie with vobis, let him looke shortly for coram nobis. So long as Micheas prophesied victorie against the Assyrians, he was a trim Prophet: but after when he tolde them the contrarie, they had him in great disdain. When our Saviour Christ fedde the people, they woulde haue made

1. Thess. 3.

Ioh. 6. 15.

Mat. 27.

him a king: but after when he began to rebuke their naughty manners, they desired to haue him crucified: euen so in these dayes, our daintie eares can hardly abide to heare our vices touched: Much like the foolish Asse, that when he is a loading standeth stocke still, but in taking the load off his backe, doth yearke out behinde. It may aptly be saide vnto our people, as Martiall the Poet saide once to his friends, My friendes (saith he) you will imbolden me to speake the truth, and the truth is this, that you can not abide to heare the truth. He therefore that will boldly vtter his conscience without feare or flatterie, shall hardly escape without imminent danger.

Gen. 19.

Mat. 6. 18.

2. King. 12.

3. King. 18.

Jonas, 3.

Mat. 10.

Ezech. 3.

Prou. 17.

Psal. 139.

He that is not
with me, is a-
gainst me,
saith our Sa-
uour.

Notwithstanding how odious and despised soeuer Gods Prophets shall seeme to the eyes of the world, they must not be afraid to speake the truth, & to beate down the infection of sinne and wickednesse. How dangerous soeuer it be for Lot to reprove the filthinesse of the Sodomites, yet must he not cease to say vnto them- I pray you my brethren, doe not so wickedly. Though it cost John Baptist his heade, yet must he not forbear to say vnto Herod, It is not lawfull for thee to haue thy brother Philips wife. Though Nathans message seeme neuer so perillous, yet must he not be afraid to say vnto David, Thou art the man, it is thou that hast done this daede. Elias must not be afraid to say vnto Achab, It is thou and thy fathers house that hath brought this plague vpon Israel. Jonas must not refuse to crye out in the streetes of Ninuie, Yet remaineth fortie daies and Ninuie shall be destroyed. Our Saviour Christ sent forth his Disciples as sheepe amongst wolues. I haue giuen thee a face of brasse, as hard as a flint stone, that thou shalt not be afraide to tell my people their sins and offences, saith the Lord. As Christ himselfe tooke all our sinnes vpon him, so ought euerie good christian to take the iniuries done to Christ as his owne. The Lord hateth as well him that iustifieth the vngodly, as he that condemneth the innocent. A Lord (saith David) I haue alwaies hated those that loue not thee, and bene a straunger to those that haue forsaken thy law, Amicum esse licet (saith the Philosopher) sed vsque ad Aras. David woulde haue no friendes but those that were Gods friendes, no enimies but those that were Gods enimies, and hee that will beare with the vice of his dearest friends

friendes wherein God is offended, is unworthie the name of
 a christian. And he that rebuketh vices where amendment
 doth follow, killeth the sinner that man hath made, and sa-
 ueth the man whom God hath made. We reade in the Go-
 spel, of certaine people that were possessed with diuels, which
 Christ himselfe did cast out, and gave power to his Disciples
 to doe the like. But I thinke, in no age from the beginning
 was there euer so many possessed with diuelish spirits, as in
 these our miserable dayes. In old time, Agar was more fruit-
 ful then Sara: and in our time the Church is so barren, & the
 world so frutesfull to bring forth huge swarmes of wicked
 impes, that hard it is to finde one corner, calling, or kinde of
 life without them. We reade of seuen principall or captaine
 diuels, who haue alwaies bozne a great sway amongst men.
 The first called Lucifer, the diuel of pride and presumption,
 The second, Belzebub, the Lord of enuie and malice: The
 third, Sathan, the maister of wrath and disdaine: The fourth
 Abadan, the patrone of sloth and idlenesse: The fift, Ham-
 mon the father of couetousnesse and snudgerie: The sixt,
 Belphegor, the God of gluttonie and drunkennesse: and The
 seventh, Asmodius, the ruler of lecherie and whooredom.
 And whosoever is infected with any of the saide vices, be
 sure he is possessed with a great captaine diuel, which must
 of necessitie be cast out, or els of force the man must perish.
 Add surely the Clergie of long time haue beene verie careful
 and diligent in discharging their duetie herein, so as the
 immortall seede of the Gospell, since the Apostles time was
 neuer more plentifully sowne. Notwithstanding the small
 testimonie of amendment declareth it to bee rather knowne
 then kept. The people so louingly linckt in league with the
 diuel, their eares are so deafe, their senses so dull, their willes
 so obstinate, and their harts so barren, as they haue neither
 sence to tast, stomackes to digest, nor harts to credit, except it
 feede their filthie infected humors. I thinke if the preachers
 should go in sackcloth like Esay, or with yrons about their
 neckes like Ieremie, yet were there small hope of amend-
 ment. If those good auncient Fathers who complai-
 ned so grievously of the wretchednesse of their time, did see
 the horrible abuses and vile corruptions of our age, they
 would wonder at our follie, and burst out in teares at our
 miserie,

Mar. 16. 9.
 Mat. 10. 1.
 Luke. 4. 36.
 Luke. 9. 1.

Esay. 14.
 Mat. 12.
 Luke. 22.
 Apoc. 9.
 Mat. 6.
 A gaping
 Idol.
 Tob. 3.

Luke. 13. 3.

Esay. 15.
 Ier. 28.

miserie. Or if Saint Paule himselfe were here now to see our pittifull dayes, when charitie is growne so colde, and humanitie almost forgotten, no doubt he would wonder, and say, Surely these people are possessed with diuels, they sleepe in sinne, and it is high time to wake them.

Esay. 34.

Esay. 5.

Preca. 4.

Amos. 4. 1.

Mich. 2. 1. 2.

3. Kin. 21.

Mat. 4.

And first to beginne with the great rich giants and couetous prowling cozymozants of this land: aboundance of wealth hath so bewitched their insatiable intades, and taken such rooting in their flintie harts, that neither the feare of God, the infamie of the world, nor hell mouth that gapes for them, can once staunch their greedie desires. There is such toyning of house to house, ground to ground, felde to felde, land to land, farme to farme, and liuing to liuing, to maintain their proud backes, golden heades and costly throates, still scraping for superfluitie, that the poore can not haue to aide necessitie: the one wallowing in welth, and floating in prosperitie, the other wrestling with neede, and like to sinke in miserie. They haue power to get riches, policie to keepe them, and time to possesse them, but want harts to vse them: so as the more goods they haue, the more they desire, and lesse good they doe. A number haue too much, but none haue inough, hauing so much doinges, that they can doe nothing well. They swell with intollerable pride and enuie, oppressing their poore brethren, some by force like Lyons, and some by fraud like foxes, so that if rich Achab beginne once to frowne, all Westminster Hall & other places to helpe, can not keepe poore Naboth his vineyarde. Againe, they build great gorgeous houses, as though they should liue for euer, and surfet with excelle of diet, as though they should dye to morrow: being lesse charitable then the diuel himselfe, who desired to haue stones turned into bread: but they turne and conuert biese and bread that was wont to feede the poore, into stones and brauerie, & haue brought the common welth to common miserie. The seely wretched soules may feede their eyes with gazing, but their bellies may sterue for food. The goods of christians, by right, should be priuate to no mans lust, but common to euery mans neede, according to their state and calling: But they are prodigally spent in vaine pompe and superfluitie, and made enticing baits to draw men to sinne at their pleasure, and repent at their leasure. Hypocrisie and
super,

superstition did blears the eyes of Papists: and ambition and couetousnesse putteth out the eyes of the protestants. In times past, he that held by violence that was not his owne, or conuerted other mens goodes to his owne vse, or sought either by fraudulent or violent meanes to take away their lands or liuings, was accounted a thiefe, and the lawes prescribed senerall punishments, and kindes of death, according to the qualitie of the offence. But if there were commission graunted at this day to hang vp all thieves and robbers, I thinke we should rather want gibbets then thieves to furnish them. These worldlings (no doubt) are possessed with Mammon that great maister diuel, they sleepe in sinne, and it is high time to wake them. Either they thinke there is no God, or I must thinke they are no men.

What meane you my brethren and countrymen? Will your couetous mindes neuer be satisfied? Christ hath redeemed you from the world, and will you still be partners with the diuel in possessing the world? It will shortly passe away and perish befoze your eyes, and will you make it your God? What madnesse is it to repose your felicitie in that which is nothing els but troubles to your bodie, disquietnesse to your mindes, cares to your harts, inticements of vice to your children, seedes of enuie to your neighbours, and occasion to your enemies: Neuer got without trauel, kept without danger, nor left without grieve. Gold is called the baite of sin, the snare of soules, and the hooke of death. It is aptly compared to a fire, whereof a litle is good to warme a man, but too much will burne him vp altogether. Couetousnesse is called the roote of all euil, there is nothing worse then a couetous man, saith Iesus Sirach, nor a more wicked thing then to loue money: for such a one hath euen his soule to sell. A couetous mans purse is called the diuels mouth: The chariot of couetousnesse is saide to be carried of foure wheeles of vices, churlishnesse, faint courage, contempt of God, and forgetfulness of death: it is drawne by two horses, called greedy to catch, and holdfast: the carter that driueth it, desire to catch, and the carter hath a whip called loth to forgoe.

If rich worldlings would waigh with them selues, the great wealth they possesse, and the litle good they doe withall; what intollerable euils they haue committed, and how much

2. Pet. 3.

Prou. 15.

Prou. 31.

Eccle. 31.

1. Tim. 6.

Eccle. 10.

Barnard.

Mar. 10. 25.

Mat. 19. 23.

Abacuck. 2.

Amos. 6.

Job. 21.

Esay. 34.

Ierc. 12.

Psal. 22.

Amos. 6.

Gen. 25.

Wisd. 6.

Ierc. 25.

Iam. 5.

2. Pct. 2.

Esay. 34. 1

Mat. 8. 12.

Psal. 11.

Mat. 16. 26.

better they might haue done : how apt they are to offend, and how slow to amend : they would be ashamed to liue, and in great feare to dye. It is hard (saith our Saviour) for a rich man to enter into the kingdom of heauen, they are more hardly conuerted vnto God then poore men, for three causes. First, for that pride is alwaies annexed vnto riches. Secondly, the hart of a rich man is choaked with worldly cares. Thirdly, for as much as they are indued with temporall comforts, they haue small regarde vnto spirituall consolation. Woe be vnto such greedie worldlings and fat bulles of Basan, as couetously gather together euil gotten goodes, that they may set vp their nestes on high to scape from misfortune: which wallow in wealth and prosperitie like pampered oren preserved for the day of slaughter, kicke at their duetie, breake the hedge of their boundes, and runne where they list : without speedy repentance they shall shortly be turned into hell, and all the people that forget God. Woe be vnto the proud welthie rulers in Sion, that sit in the chaires of wilfulnesse, and lye vpon soft couches, and beddes of Iurie, selling their birthright with Esau for the Potage of pleasure: for they shall be sore punished. Goe to now you rich worldlings and Rams of the flocke which liue here in pleasure and wantonnesse (saith the Apostle) Weepe and howle for the miseries that shall come vpon you : for the day is at hand, when you must yelde account of euerie pennie you haue receiued and were put in trust withall. When without speedie repentance your welth and prosperitie shall be turned into scarcenesse and penurie; your ioy and gladnesse, into sorrow and heauinesse : your mirth and pleasure into lamentation and mourning : your peace and securitie, into miserable calamitie: and your daintie diet, into weeping, wailing, and gnashing of teeth : fire and brimstone, storme and tempest, this shall be your portion to drinke. What profiteth it a man to gaine the whole world, and yet loose his owne soule.

If a noble man sending his seruant about his affaires, shall commit his money into his handes vpon trust; with a commandement in writing how to lay it out : thus much vpon such a thing, and thus much vpon such : if that seruant when his maister shal call him to account: shal say vnto him:

thus

thus much I spent vpon pompe, pride, and superfluitie, and thus much vpon riote, whozedom and banitie, so as I could spare litle or nothing to bestow as you commanded: he would surely take that malapert fellow by the eares, thrust him out of his seruice, and commit him to prison for his saluinesse. Euen so hath God himselfe, the Lord of all Lordes, made and appointed rich worldlings his seruants and stewards, committing his treasure into their hands vpon trust, with a commandement in writing, to bestow it in helping and relieuing his poore distressed childzen, whom he hath chosen to receiue the glad tidings of his gospel, and be heires of his kingdom, whom he hath left here in his owne stead, to supply his owne absence, and whatsoener is done to them, his pleasure is to accept it as done to himselfe. It was promised Moyses for a blessing, that the land where he dwelt should neuer be without poore people. He that considereth the poore and needie saith the Psalmist, the Lord shall deliuer him in the time of trouble, but he that hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, saith the Apostle, how dwelleth the loue of God in him.

We not deceiued my brethren, God will not be mocked: as worldly riches are Gods good blessings, to such as can vse them: so are they his fearefull curses to such as abuse them. You ought to spare neither goods nor lands to maintain the law of charity. Seeing he that hid his talent was cast into viter darkenesse, no doubt, such wicked Stewards as doe not onely hoarde vp, but also waste, mispend, and abuse the Lords talents, shall be sore punished.

O Diues diues, non omni tempore viues,

Fac bene dum viuis, post mortem viuere si vis.

Da tua dum tua sunt, post mortem tunc tua non sunt.

He that stoppeth his eares from hearing the poore, saith the wise man, shall cry himselfe and not be heard.

It is true in deed that euery man ought to haue an honest care for his familie: nature doth teach it, reason doth persuade it, the word of God doth allow it, and he is worse then an infidell that neglecteth it: yet not for superfluitie, but according to his state & calling, to aide necessitie: and that after the rule of our Saviour Christ, first to seeke the kingdom of God and then he will blesse all his labors, and encrease his store,

Mat. 11. 5.

Iam. 2. 5.

Luke 6. 20.

Ioh. 12. 8.

Mar. 14. 7.

Deut. 15.

Psal. 41.

1 Ioh. 3. 17.

Galat 6. 7.

Barnard.

Prou. 21.

1. Tim. 5. 8.

Mat. 6. 33.

Prou. 10.

Prou. 17.

Prou. 28.

2. Cor. 9. 10.

Prou. 12.

store, so as he shall alwaies haue sufficient: it is not about dance, but the Lords blessings that maketh rich: prosperitie saith Salomon, doth follow liberalitie: so that he which is liberall to the poore, shall neuer want: and dayly experience teacheth how God doth commonly blesse the good housekeeper with great plentie; when hard patching prowlers haue often such scarcitie, as all men wonder how the diuel they waste it.

Iam. 2. 13.

Mat. 7. 12.

Leuit. 25.

Deut. 15.

Mat. 5. 42.

Prou. 19.

Mat. 10. 29.

They that
feare the Lord
will not mis-
trust his
word. Eccle. 2.
Iam. 2. 16. 13.

Another intollerable mischiese, is that incurable canker of vsurie, which hath brought many an honest man to misery. It is the office & duetie of a good christian, whom God hath enriched with plentie, to be alwaies ready & willing either by liberall giuing, or charitable lending, to help, comfort and relieue his poore needy neighbors in distresse. The law of nature doth teach it, the rule of charitie doth will it, and Christ himselfe doth command it. Whatsoever you would that men should do vnto you, do euen so vnto them, for that is the law and the Prophets. If thy brother be impouerished & fallen in decay, thou shalt relieue him, thou shalt open thy hand to thy poore brother, and lend him sufficient for his neede. From him that would borrow, saith our Sauio^r Christ, turne not away thy face. He that hath pittie on the poore, saith Salomon, he lendeth vnto the Lord: and looke what he laieth out, it shall be payde him againe. Seeing then, that God himselfe the autho^r and giuer of all good blessings: and without whom not so much as a sparrow falleth vpon the ground; whose promise is euer most certaine and sure yea and Amen, will be suretie for his poore afflicted members, and pay their debts to the bittermost farthing. Sure there is no honest nature, nor true christian hart, hauing any sparke of grace or feare of God, knowing himselfe to haue store to helpe his poore needy neighbors in distresse, that contrarie to his owne conscience, either would or durst so dissemble and mocke with his heauenly maiestie, as to answere him with excuses.

As loue and charitie, are two speciall frutes of faith and religion: so are free gift & fauourable loue two speciall frutes of loue and charitie, and most certaine tokens to know a pitifull christian from a cruel infidel.

And as we are commanded to lend, so are wee to lend freely without vsury. Thou shalt not oppresse or bite thy brother with

with gaine or vsurie: for that is not to helpe or relieue, but rather to impouerish, and vtterly vndoe him: Cursed bee that lone that bzingeth bozowling to begging.

Exod. 22.
Prou. 28.

An olde dogge and an hungry flea is sayd to bite soze, but the conetous vsurer biteth sozer: He that is once catcht in the vsurers bonds, is much like a bird snared in a lime bush, the moze she wrestles, the faster she is. Cato being asked what it is to lend vpon vsurie, answered, quid hominem occidere? S. Barnard would haue a man rather to do any flauerie, then to sell his patrimonie: yet rather to sell his patrimonie, then bozowe vpon vsurie. Chrysostom compareth vsury to the sting of an Aspe, whose venemous infection casting the partie into a pleasant swete sleepe, disperseth so into euery member of his bodie, that presently he dieth: euen so the bozowling vpon vsurie seemeth swete for the time, but in the end, the venemous infection thereof will so runne thzough his substance, that all that he hath is soone conuerted into debt.

Cicero offic.
lib. 2.

Barnard vpon that can-
ticle. Sermo.

39.

Chrysostom
vpon Mat. 5.

These are the deuouring caterpillers of the common wealth, whose eares, in respect of any goodnes, are as deafe as a doze naile, their eyes as blind as a beetle, their hearts as a flint stone, and their pouch as greedie as hell mouth. An vsurer is woze then Judas, who after he had sold Christ but once, repented, and restozed the money againe: but the vsurer selleth him in his members continually, and yet neuer repenteth nor restozeth the money againe: he is compared to infectious lepers, vnmeet for any Christian assembly, or to a noysom hogge, for that he is neuer profitable till he die, that his friends may strue for his wealth, the woymes for his car- kasse, and the deuils for his soule. We are taught in the holy scriptures, to reiect him that is an heretike, after the first and second admonition, as a firebrand of hell, knowing that such a one, is peruerfed, & seemeth euen damned by his owne iudgement. And sozasmuch as the vice of vsury is directly agaynst the commaundement, & yet most wilfully and obstinately is practised after so many & so vehement admonitions, I thinke it verely in those so often warned, a sinne against the holy Ghost, which shall neuer bee pardoned, neither in this woeld, nor in the woeld to come: but euen as Lucifer was cast down from heauen, into the horrible dungeon of hell for pride: so shall they be cast headlong downe from the earth, to frie in hel

Titus, 3.

Exod. 22.

Mat. 12. 31.

Marke. 3. 29.

1. Iohn. 5. 16.

Psal. 15.

torments for couetousnes. So lothsom was that filthie b2od in times past, that they were excommunicat, as vnwo2thie to come in any ch2istian congregation, no2 suffered to be buried in ch2istian mans buriall: and if they fell in pouertie, it was not lawfull for any man to relieue them, neither might the minister in time of sicknesse resort to exhort them: but were suffered to dye like dogges, as they liued.

Some thinke to qualifie the offence, by taking somewhat lesse then ordinarie: but we may not seeme wiser then the holy Ghost: there is no more meane in this vice, then is in theft, adulterie, and murther. He that stealeth a pennie, is a theefe, as well as he who stealeth an hundred pound: he that committeth fornication but once, is guiltie as well as hee who hath offended a dozen times: hee that killeth but one man, breaketh the law as well as he who hath killed twentie: and he that taketh but a pennie of gaine, is an vsurer as well as he who taketh ten pound. Though the dogge bite so2er then the flea, yet the flea biteth. Adam thought it but a small offence to bite the apple, but hee was banished from Gods p2esence for breaking his commandement.

Some would cloake their vsurie by fraudulent bargains and sales: but though such subtile wo2ldlings, boide of all conscience, charitie, and feare of God, be neuer so craftie and politike, to seeke some meanes by wresting of law, to runne headlong to the diuel, yet God will not be mocked: truth is truth, and falshood is falshood. What soeuer is lent out either in money or wealth, if the lender receiue more in gaine then he deliuered out, it is vsurie: the alteration of the title can not take away the badnesse of the vice.

Some to auoide the name of an vsurer, deny to lend any at all, who in fleeing of Sylla fall vpon Charibdis, and in stead of an vsurer become a manslaier. The commandement hath two branches, to lend, and to lend without vsurie: so is there two waies for couetous rich wo2ldlings, to runne headlong to hell, the one by lending vpon vsurie, and the other in not lending at all: and to dye for it, they will thither either by the one way or the other: and seeing they will needes go, I thinke it better to send them that way, by which other may haue some vse of their money, then to stop the way clean vp.

Thes

Deut. 23.
Ezech. 18.

Psal. 112.
1. Ioh. 3. 17.

These vsurers (no doubt) are possessed with some great mai-
ker diuel: they sleepe so deadly in sinne, that hard it is to a-
wake them, and therefore to them selues I leaue them.

Ier 5.
Esay. 24.

Some thinke the borrower to be an offender as well as
the lender, but I am not of that mind: for God knoweth
poore soule, whereas he is enforced through extreme neces-
sitie, without any euil intent, would be glad to borrow free-
ly: but he is constrained to pay hartely, and pay dearly: and
so long as the mind and intent is not defiled, no sinne is com-
mitted: as a woman that is abused by force against her will,
or he that being in peril vpon the seas, casteth his goodes out
of the ship to saue his life: or he that is beset with theues, gi-
ueth his purse freely, lest his throat should be cut violently.

The next grievous abuse in this land, is the corruption
of iustice, by meanes of too many ambitious lawiers, who
swarmes as thicke now, as the friers in times past, and are
as couetous as they were superstitious: and as those wilfull
beggars were maintained of deuotion and charity, and the
marchants are enriched through pride and brauerie: so doe
these liue by malice and enuie: by whom our good lawes are
abused, as though they had bene made rather to enrich the
lawiers, then for execution of iustice, and become like spider
webbes, where great flies passe easily through, but litle flies
are strangled: or a batte to catch birdes: the lawiers are the
foulers, the iudge the net, and the poore clients the birds: for
though their cause be neuer so plaine and sure, yet were hee
much better to giue halfe the price of his coate at the first,
then to defend the whole through bribery and corruption of
iustice. So long as their clients continue in greasing their
vnsatiable hands with vnguentum rubrum, they seeme to
seele their matter, incourage them to proceede; and extolling
their cause, as though the day were already wunne, till they
haue drawne all the money out of their purses, and the mar-
row out of their bones: at last when all is gone, so as they
cease to feede them, as the crow doth her brats: then ware
they cold as a stone, and finding one candel or other, send them
home to agree amongst their neighbors: ah fooles so they
might haue done befoze.

To offend the
good I meane
not, and to
spare the wic-
ked I may
not.

To sel iustice
is intollerable,
but to sell in-
iustice, is et-
briberie or
plaine kna-
uerie.

They are much like a bramble bush standing in y^e midst of a
plaine field wherunto the poore sheepe in time of cold stormes,

They let the
man go that
offended, and
punish the
purse that ne-
uer offended.

runne for succour and harbour so long, till at last by litle and litle being robbed of their flockes, are sent away naked. There is a prettie storie of a blinde man, who carried about his fellowe being lame, these in the way by chaunce finding an Disster, fell at debate which of them was most worthe to haue it, the one alledging his eyes, the other his legges: at last agreeing to be iudged by the next man they should meeete, happened vpon a lawier, who taking vpon him to ende their strife, opened the Disster, gaue each of them a shell, and eate the meate himselte.

Thus vnder a cloake and colour of iustice, they haue prou- led and scraped together the chiefe wealth and fat of the land, to the spoile and vtter vndoing of many an honest poore man, whose proud gorgeous attire, doe plainly shewe, they intende to robbe a sort of contentious soles purses to pay for them, by whom they are mainteyned to swimme in silkes, while them selues doe royst in ragges.

These lawiers therefore, are surely possessed with some great master deuill, they sleepe in sinne, and more dangerous then profitable for me to awake them: but I will pray vnto God to conuert or confound them.

All such whose beginning is pride and ambition, most certaine their end will be shame and confusion.

Not to keepe the law, is iniquitie,

And not to mitigate the same, is tyrannie:

Pitie without equitie, is plaine partialitie:

And iustice without mercie, is extreme iniurie.

Corrupt lawiers, no doubt, are a scourge of God, sent in the olde age of this froward world, to plague such wrangling and contentious men, as of an obstinate, wilfull, and malicious stomacke, refuse to haue their matters ended at home amongst their quiet neighbors according to Gods law: for as sinnes and disobedience doe increase, so are punishments and iniuries heaped one vpon another.

There came on a time before Alexander Severus, two christians proudly contending and accusing each the other, whom the good Emperour so bad to name themselves Christians any more, for that their pride and malice declared them to be no followers of him whom they professed. But if Alexander did see how maliciously the people of our age, doe here,
toll

Prouer. 25.
1. Cor. 6.

tosse and turmoile one another in & law (not for correction of euill maners, but rather that one may enioy the goodes and possessions of another, without either right, conscience, or charitie: some neuer at quiet with themselves vnlesse they be at strife with their neighbors, and then seeke to abuse law and iustice, as a cloake to purge their crooked stomackes, where some pay so deare for a purgation, that hee is constrained to liue in miserie all his life after) he might well thinke and say, Surely these people are not inspired with the spirite of God, but rather possessed with some great captaine deuil, they sleepe in sinne, and it is high time to wake them. Yet some are enforced either to trie law, or lose right: to whom there be foure things requisite. First, a iust cause. Secondly, a true and faithfull Counsellor to pleade the same. Thirdly a full purse to feede the lawiers. And fourthly, a sure friend to solicit his cause to the Iudge, and procure expedition, or else, if the matter be doubtfull, to prolong the time, to the end his aduersaris being wearied, may seeke to compound. This lesson I had of a Lawier.

Amongst a number of intollerable abuses in this common wealth, the corruption of negligent officers is not the least. The office of gouernment is of many desired, but of few well executed: they professe equitie and iustice, yet will neither take wrong nor doe right. They are apt and readie to reuenge euery little trifle committed agaynst them selues, but regarde not most greuous offences committed agaynst God: agaynst him they fauour, the truth will not bee heard: but agaynst him towarde whom they haue conceyued some secreete displeasure, they will not sticke to set their hands and seales. They suffer all the Countrey to be choked and vered with filthie whozemongers, drunken maltuozmes, and idle vagabonds, whereas the filth of a priue, the stinke of deade carrion, & the ordure of Cities do not so much infect the aire, as that cursed crue infecteth the common wealth: and yet these horrible vices remains still unpunished, borne withall, and lightly passed ouer, so long till they are growne almost incurable. Again, they make a difference betwene the offences of rich men, and poore men: the one is sore punished, the other for a priue bribe scapeth free, so that priuate com-moditie banisheth generall honestie: the lawe is torne in

One poore man oppres-
sing another
by violence,
is like a con-
tinuall raine
that destroy-
eth the fruit:

Prou. 28.

He that of
willfulnesse
delighteth
in law,
shall strue
for a cockes
combe and
thriue as a
daw:
Tusser.

Preach. 3.

Abacuc. 1.
Esai. 5.

pieces, so as right and iustice can take no place. Ephraim is oppressed by tyrannie, violence beareth sway, might ouergeth right: the poore are despised, the wicked aduanced, vice unpunished, vertue unrewarded, and good lawes vnexecuted, and therefore better vnmade.

Dat veniam coruis, vexat censura columbas.

Amos 6.

Hea Democritus would laugh to see great thæues hang by litle thæues: And Heraclites wepe to see vicious men extolled, and vertuous men disdained: they haue turned true iudgement into bitterness, and the fruite of righteousness into wormewood. In Israel might none be chosen a Rabbine till hee coulde speake seuen languages: but I thinke a number of our officers, are rather possessed with seuen diuels. Solon being asked what best preserved a common wealth, quoth he, when subiects obey the magistrate, and magistrates the lawes: but they sleepe in sinne themselues, and suffer others to doe the like, and therefore it is high time to awake them.

3. Cor. 19.

Forasmuch as officers appointed in authoritie to gouerne in the Church or common wealth, doe not execute the iudgement of man, but of God himselfe, who seeth the very secretes of the heart, who hath neither respect of persons, nor receiueth bribes. It standeth them in hand to be wise, diligent, and circumspect in their callings, to examine by law, direct by iustice, and conclude by conscience: to keepe equitie and deliuer the oppressed: for as those which gouerne well, are accounted worthy of double honour, so are those that neglect their duetie, worthy of double punishment. Mercie is graunted to the simple, sayth the wise man, but those that are set in authoritie, shall be sore punished.

Ier. 22.

1. Tim. 5. 17

Luke 12. 47

Wisd. 6.

Though our preachers haue begne very painefull and diligent in discharging their duetie in some measure, yet is there noted a great fault in many: who haue gone so farre in seeking reformation in doctrine, that the people are growne to a plaine deformation in life and manners: againe, they make great outcries against vice in generall termes, but eyther they dare not, or will not tell men their particular faults to their faces: againe they are very vehement, and hote as a taffe in reprehension amongst the inferiour sort where smallest offences are, but in speaking against extortion, oppression

tion, bziberie & such other horrible crimes raigning amongst the superioz powers, they are very faint, and cold as a stone. And as a learned man said once, they are like cockes nipped with kites claws, they cackle, but they crow not. Againe they haue gone so farre beyonde the boundes of modestie, in searching and ripping the blemishes and infirmities of their fellowes in open place, as their calling is almost bzought to an open contempt.

Spirituall pastours amongst our elders, were had in great estimation and credit, but in these our wretched dayes, they are rather disdayned, enuid and despised, insomuch as though a graduat in scholes, or a gentleman by birth, yet the very habit and name of a minister, seemeth so to disgrace his credit and estimation, as every inferiour person is preferred and thought worthe to take his place before him. And as the foure cardinall vices in the superioz sort before touched, are most greuous to the people, and cause of great inconuenience in the common wealth: so there bee thre sorts of men most greuous to the Clergie, and the chiefe cause of that, intollerable contempt to their function.

The first are couetous Patrones, who are so greatly infected with the golden droppe, as their Church dozes will not be opened without a siluer key. He that will haue a Church liuing (what other good gifts soeuer he be indued withall) he must needes bzing this learning with him, to know who was Melchizedeks Father and Mother, or else a dish of master Latimers apples, or he may cough for any benefice.

The Prophet Dauid being willing to shew kindnes vnto Hannon, as his father Nabas had shewed fauour to him, sent his seruants to comfort him in his heauinesse: but the princes & nobles of Hannon perswading him that they were spies sent to search the Citie, tooke Dauids seruants, and shaued off halfe their beardes, and cut off their garments hard by their buttockes, and so sent them away. And euen in like maner doe greedy Patrones deale with the poore ministers, whome God hath sent vnto them with the Gospell of peace, gelding, paring, pooling and cutting off the beardes and skirts of church livings, so as they are made but seruants and slaues to their Patrones, and bzought so bare for the most part, that they haue not sufficient to maintaine themselves

2. King. 10.

1. Chron. 19.

selues with thinne diet and simple clothes, and liue out of debt, noz able to giue a draught of small drinke at their doze: so as after their decease, a number of their wiues and children may go begge their bread.

Gen. 47.

3. King.

In times past, not onely the papists of a blind zeale, but also the very heathen, haue bene alwayes very beneficial and bountifull to their priests and soothsayers. Pharao was a cruell tyrant, yet in the time of famine, hee had a speciall care for his priests. Iesabel a most wicked queene, yet fed she daily at hir table foure hundred of her groue priests: the popish clergie whose doctrine was nothing but deuices and fancies of men, were holden in such reuerent estimation, that nothing was thought too much or too good for them.

But the poore ministers of the Gospel, bringing the glad tidings of saluation, are contemned, despised, reui'd and defaced, and their liuings pinched, bribed, polled, pined & grutch'd at: euery litle being thought too much for them, and made a pray to euery catchpol and pelting officer, that if it were not for the fauourable kindnesse of our gracious louing Quene, a number had ere this day bene constrained to leaue their function, and flie their countrie for want of liuing.

It is witten how Dionisius comming into a Temple where Images were clothed in costly coates of siluer and gold: These garments (quoth hee) are too heauie for sommer, and too colde for winter: and so taking them away, clothed them in linsey wolsey. These (quoth hee) are moze light for sommer, and warme for winter. And euen in like sort both Patroness and people in these dayes, doe seeke, what possible they can, to spoile the clergie of tithes, lands, and all church liuings, and thinke a cloake of linsey wolsey good inough for them: not like innocent sheepe that willingly yeld their flæces, but noysome Goates that strike with their hoznes. The good olde benefactors are gone, and new startbps, who neither feare God noz diuell, supply their place. Abraham, Lot, and Job we haue not: Captaine Cornelius, and olde father Thoby are blacke swannes amongst vs, Elias can not finde his hostes of Sarepta: Paul the purpleste, noz Peter the tanner: but many a churlish Pabal and greedie cozmerant to pinch and poll from vs what possible they can: these Patroness therefore are surely possessed with some great cap-
taine

tainie diuel, they sleep in sinne, & it is high time to wake them.

If the Ambassadors of an earthly prince, being sent in friendly manner to his subjects, should be so vncourteously entertained, as a number of Gods messengers are in England, no doubt he would be reuenged. If those that solde boues deserved to be whipt out of the temple, sure our church pollers who sell the temple it selfe, as Judas sold Christ, deserve to be hanged vp in the temple.

The second sorte, are an intollerable crew of double faced officers, put in trust to see the princes lawes obserued, ecclesiasticall discipline executed, and contemptuous persons punished, who priuily, both fauouring, furthering, and maintaining the causes of diuers disordered and seditious schismatikes, that boldly through their sufferance, dare presume to controll, gainsay and stand against her maiesties lawes established, to feed whose humors some commonly vse, vnder the title of an exhortation to the Clergie, in their accustomed assemblies, at Sinods and generals, to seeke in open place with bitter inuectiues, disdainfull glances & most odious termes, to discredit and deface them. Beating into the peoples heads there present, that their pastors are no better then ignorant asses: meaning all such as shew them selues obedient to public order. Whereas in truth to speake generall, there was neuer a more learned clergie in any Church since the Apostles time, then now in England, insomuch that the meanest sort, for the most part, are better able to teach and instruct the plaine people of their parish, in faith and good manners, then most of those spitefull spurring officers, are to speake in such a learned audience. I see no reason therfore why they should be likened vnto asses, except for bearing so quietly the heauie burthens, and intollerable extortions which those greedy prowling cozmozants doe dayly lay vpon them, being so pinched and prowled, that their very liues are bitter vnto them: otherwise they are not so like the nature of Asses, as them selues are like the nature of foxes, whereupon this question may arise, whether asses or foxes be more tollerable beasts in a common wealth: these peeuish officers therefore, are possessed with diuels, they sleepe in sinne, and it is high time to awake them: the Lord of his mercie conuert them, or els of his iustice confound them.

Mar. 11. 15.

Mat. 23. 23.

24. 25.

The guiltles
will not grieue
although the
galled grudge.
Iudas.

2. Tim. 3.

Amos. 3.

Exod. 1.

Iam. 3. 1.

Rom. 12. 16.

It is meant
by such scho-
lers as will
be rotten be-
fore they be
ripe.

A selfe willed
foole is a pe-
rilous beast.

The third cause of contempt in the ministrie, is this: Whereas in times past, the Church had but few teachers, and many learners; it is now given to haue many teachers, & few learners: It was thought in olde time, there were but fewen wise men amongst the Greekes, and we thinke now there be not so many fooles amongst vs. We all glory of our knowledge, and presume of our wisdom, and this commeth to passe through the number of scholars in this land, who doe not onely encrease and multiply dayly without measure, but also for want of right choice of good natures, the greater sort being fantastick, wilfull and wayward, whose wits being strained against kinde, become disordered, disquiet and seditious: for it is hard to make straight by arte, that which is made crooked by nature, when learning & eloquence is graft in a wangling, stubborne and contentious disposition, it is a dangerous thing. For as in a good man, learning is the armour of vertue, so when it hits in a wicked person, it is able to worke much mischief. It is saide, that fooles set neighbours at variance: but a malicious person hauing witte, learning, and a plausible tongue is able to set kingdoms by the eares. One scabbed sheepe will infect a whole flocke, and one terring string bringeth a whole noyse of musicke out of all tune, and one busie headed foole, that is learned, able to bring a whole countrie out of all quiet order: and as too few breed consumption, so too many breed surfeits: for certainly, there is no more noysom member in a common wealth, then a professed scholar vnbetowed to liue by his profession: his conceite is loftie, and his life loitering, whose idlenesse ingendeth disdainfulnesse to labour, which through long sufferance, must needs in the end, grow to some great inconuenience. By this meanes the Church is pestered with a sorte of busie vaine glorious fooles, puffed vp with a certaine spirituall pride, through a vaine opinion conceived of themselves, euerie one hauing a Church plat or common wealth in his heade, who despising the iudgement of their elders, runne on rashly before them, till they haue fallen into intollerable errors. And hauing a great desire to bee taken for singular wise men, zealous professors, and diligent builders, looke grim and bigge with a haucie stearne countenance, much like a windie egge, or a blowne bladder. And casting off
the

the yoke of obedience, hauing a pride to bee pœuith, neuer cease bzabling and bzoching of new franticke follics, sprea-
ding of sects, and sowing of contention in the Church, being
further wzapt in deuotion, then they can passe thzough with
descretion: and vnder the colour of zeale, they rouse and
rage without all measure: much like new wine, which with-
out some bent, is like to bzeake the caske, as though Gods
spirite infozced man to passe the boundes of chzistian mo-
destie.

Titus. 3.

These, like euil birds that beray their owne nest, oꝝ hate-
full snatching curre, neuer cease barking and railing in o-
pen audience at their fellow ministers, yea and such as their
faultes and blemishes being rightly waighed, are fewer in
number, and lighter in waight then their owne, whose
innocent liues are able to confute their viperous slanders:
vtterly despising all those in whom they see any infirmitie of
man, as though themselves were some airie spirits. Especi-
ally, such as they perceiue moze pleasant and sociable of na-
ture, oꝝ moze delighted in mirth and honest pastime foꝝ their
health and recreation then agreeth with their owne Stoicall
disposition: oꝝ if his gifts in pzeaching doe not altogether sa-
tisfie their fantastical humoꝝs, and his doctrine applyed to the
seditious vaine: though the man be neuer so honest in life and
conuersation, noꝝ so carefull and diligent in discharging his
duetie according to his talent: yet in the eyes of these behe-
ment accusers, he is but a dumbe Dog, salt without sauour,
a bell without a clapper, and a feeder without food: the chil-
dzen (say they) do cry foꝝ meat, but he hath none, neither foꝝ
himselfe, noꝝ them, except they will haue whole loaves: as
though he could doe nothing but cast the Bible at their heads.
Such a wise reason made that late sprung bp heretike
Brown, a bzother of theirs, when he compared God to a man
that loued potage well, that as a man might be gluttied with
too many potage, so might God with one prayer often saide.
Thus they accuse without truth, iudge without authoritie,
and condemne without tryall, whereby the pooze ministers
of the Church, who of a good conscience, doe keepe them-
selues within compasse of oꝝder, and indeuour to continue
the people in due obedience to the same, are despised,
defaced, and shaked vppe in open audience, as though
they

Luk. 6. 36, 42.

Col. 3. 3. 8.

1. Tim. 6. 7.

3. Kin. 12. 1

Mat. 7. 15. 16.

they were most grievous and notozious offenders, yea Iesabel was neuer moze madde against the true Prophets, Herod against the innocents, noz the Scribes and Pharisses against Chzist himselve, then these seuerer censors are against their poze bzethzen, to bring them into hatred and discredit amongst the people, to the end, that by one meanes or other, they might hitch them out of their liuings, and enioy it them selues. Yea such is the miserie of our dayes, when youth are so fantastickall to inuent, and age so senselesse to credit, that the one is bzought into fooles paradise, and the other into open dotage, being thought a thing seemely and tollerable for a yong scholler of small learning, and lesse wit, befoze he bee either ripe in knowledge, gouerned in life, or refozmed in manners, to pzycke vp into the Pulpit, blushing like a black dogge, to controll, discredit, and deface the aunient graue Bishops, and reuerend learned Fathers of the lande: much like as a proude bearded Boye should sit in a chaire with a rodde in his hand, teaching: and S. Augustine and Chrysostom to say their lessons: In whose iudgement they are but lasie loyterers, dum Dogges, popish doctozs, men pleasers, and their Churches no better then bennes of thæues, being growne so farre past shame, and boide of all humanitie, that now they fall from reasoning to plaine round railing, scoffing, iearring, deriding, and thzeatning of buffets, with bent fists: in so much as no state or degree can scape their venemous tongues. They looke like Lions, lære like Foxes, hisse like Adders, barke like Dogs, & if they durst, they would bite like Tygars: so maliciously measuring other mens doings by the crooked line of their owne imaginations, that I thinke if wise Salomon and learned Paul were here in these dayes: the one would be taken for a foole, the other for a mad man, Dumbe Dog is a great word in their mouthes: that Sermon where Dumbe Dog is left out, is not worth a pin, it fits not their fancie: for why? their whole felicitie, is in barking and snatching, yea rather then cease, for want of other, they would barke at the Moone and seuen Starres: They are much like the dogge that Cicero speaketh of, that being set in Capitolio, a tower in Rome to fray thæues, left the thæues and fell a barking at true men, whose doctrine and example of life, tends onely to this end, to dzyne the Quænes subiects to

to a lothsomnesse and misliking of the present gouernement, and order establisshed, to discredite her Maiesties supremacie, to deface her ministerie, & contemne her lawes, to surfeyt the Church with Schismes, and infect the common wealth with factions. And if wisdome in time doe not preuent it, then fol-
lie in triall will surely repent it.

To vse the laudable ceremonies of the Church, they make it an heinous offence: but in disobeying the Princes lawes, backebiting their superiours, slaundering their brethren, dis-
quieting the Church, abusing the office of godly preaching by
their vaine seditious prating, they make no offence at all. They seeme very diligent & studious, but it is rather for nouel-
ties, & varietie to make an eloquent show, that by the perswa-
sible words of mans wisdome they may delight itching eares, then for sound doctrine to conuert sinfull hearts: they vse cun-
ning perswasions with faire golden phrases, but as Absolon
did to steale away the hearts of the people from David: they
proclaime publike fastings, but as Iesabel did to kill Na-
both. For vnder colour of reformation, they seeke to robbe
God of his honour, the Prince of her due, and the Cleargie
of their livings: being as is supposed instruments of some o-
thers, who by their means seeke to make the Church a marke
to shote at, and a carkasse to pray vpon, to the spoyle, ouer-
throw, and vtter confusion of Church, learning, religion, and
all. Deuisers and fanciers were neuer good either for Church
or common wealth. So Judas vnder a pretence of holinesse,
desired to haue the oyntment solde for a great summe to re-
lieue the poore withall: but his purpose was to get the mo-
ney into his owne bagge: so was it pretended that the lands
of Abbots, Colleges, and Chauntries, should haue beene im-
ployed to the enriching of the king, maintaining of scholes,
and relieuing the poore, but they are put to maintaine pompe,
pride, and superfluitie. Faire wordes and wicked deedes de-
ceyue both wise men and foles.

Thus when vnder the name of a Sermon, these great
builders haue tossed their fantastick doctrine, such as Peter
neuer planted, nor Paul neuer watered, before the light be-
leeuing multitude, with such an outward shewe of holinesse,
that Ladie hypocrisse her selfe could not moze fitly handle the
matter, spitting out their popson with cutting girds, dis-

1. Tim. 1. 6, 7

2. King. 15.

3. King. 12.

Marke 12

Mat: 23: 24:

dainfull glikes, and pretie biting nips, against orders established, Bishops, Ministers, Magistrates and all, so farre as they dare. Then like vnto the late rebels that rose in the North, in the end of their traiterous proclamations, to blind the multitude, pray for the Queene, full coldly and craftily God wot: and forasmuch as all is done vnder y title of preaching, what soeuer they say, al is taken in good part, and greatly commended without controulment or danger of punishment.

Esay. 56

Philip. 3:

Iude:

2: Peter: 2:

2: Cor: 12:

2: Tim: 3:

Esay: 5:

Ezech: 13:

Esay: 95:

These are not those dumbe dogs which the Prophet speaketh of, but those barking curs, and proud stubborne, and disobedient murmurers, false accusers, authoꝝ of sects, and despisers of authoritie, which the Apostle speaketh of. Those foolish Prophets & false dissembling lyers that are wise in their owne conceits, follow their owne spirits, and speake where they see nothing, which Esay and Ezechiel speaketh of, and those Pharasaicall hypocrites, which say vnto those that come nigh them, touch me not, for I am holier then thou.

These are no vnpreaching Ministers, but rather brenning preachers: for so they may haue as great lordship and superiortie ouer their parishes, as the Prince hath ouer the realme, the Bishop ouer his diocese, or the Pope in time past ouer the Church: to teach what doctrine they fancie, establish what lawes they like, & obserue what orders they list, without controulment, they are contented at Christs commaundement to go forth and preach. But if hee will haue any sacraments ministred, hee must go himselfe for all them, for it goeth against their consciences.

Mat. 28. 19.

These are no lasse loiterers, but diligent feeders, such as John Leaden, David George, and Knipper Doling in Germanie, apt and readie to sow Schismes in the Church, factions in the common wealth, and set the countrie together by the eares. They are not idle, but sure they were better be idle, then so busily occupied, in applying their wittes by art and learning, to worke dissention and mischief in the hearts of the people. They feede in deede, but their fode is such as can hardly be receyued without danger. Whose hypocriticall puritie, churlish stearne countenance, disdainig to giue men their titles of honour, priue conuenticles, and condemning our Christian order in baptizing of Infants, doe manifestly shew them no other, but the very sect of Anabaptists. And if that
grauē

graue, reuerend and lerned father D. Whitgift now Archbi-
shop of Canterburie, had not slept in in time, to withstande
their subtile and peuisly deuises: we had ere this day felt as
great hurly burly in the Church of England, as was of late
yeares by their pzedecessors in the citie of Munster.

John Sledda
in his Com.

These are not hirelings in stead of shepheards, nor wolues
in stead of hirelings, but rather devils in stead of wolues. For
if peacemakers be the children of God, sure these disturbers of
peace must needs be the children of the deuill, they sleepe in
sinne, and it is high time to awake them.

Hilaries ser-
mon at the
Synode at
Reimes.
Mat. 5:9:

Yet by reason of their hipocrisie and straightnes of life, such
as be of contentious natures, doe follow them and commend
their doings. We need not now flie to the Poet Homer for his
ayd in prescription of the Sirens, seeing this our unhappie
age is so furnished with Harmaids, whose delicat tunes, pre-
tensed holines & sweet venomous inticements do so rauish and
tickle the itching eares of a sort of giddy headed people, as they
do thinke themselves rapt vp into the third heauen. Whereby
they haue hatched such a viperous brotherhoode of sycophant
whelps, both dog whelps, & bitch whelps, half saints halfe pe-
uils, with busie dissentious heads, proud disdainful stomacks,
wilful wits, factious harts, brasé faces, goldé mouths, & smoth
glosing tongues: as this land befoze time was neuer troubled
withall: Some snatching cures that bite befoze they barke:
some barking shafts that would bite if they durst: some saw-
ning spaniels much like y flattring butcher, who gently claw-
eth the Oxe, when he intends to knocke him on the head.

Their tongues
are much like
Mercuries
pipe, that in-
chanted the
hearers.

They take great pleasure and delight in comming to ser-
mons, not as scholars to learne, but rather as Judges to con-
troll, being growen so diuers in maners, & variable in conditi-
ons, that it is easier for a cooke to please an hundred mouths,
with one dish of meate, then a preacher to order one sermon to
content a dozen heads: some would haue matters of faith han-
dled, some inuectiues against Papistrie, some vices rebuked,
some sharpe & hotly, some gentle & coldly, all men other mens
faults, but no man his owne faults. And as they disagree in
matter, so do they in forme, some like anciét doctors, some new
writers, & some call that mans doctrine. Some would haue it
polished with logicke & rethorike: & some call that perswasible
wordes of mans wisdom: some would haue study in sermons, &
some

some onely a sudden motion of the spirit : some would haue long Sermons, and some care not how short, and some so daintie and coy, that they can brooke no Sermons.

Thus what by the infectious crew of Papisticall heretikes on the one side : and this pestiferous sect of Anabaptists call Schismatikes on y other side: the Church of God is greatly troubled and disquieted, good order, the pale of our parke, or common wealth broken downe : And the deere of Christ so deerly bought, in danger to be deuoured of a sort of wolues in lambes skins, and deuils in mens bizards, halfe Papists, halfe Anabaptists, who, though in some points they seeme to differ in opinions : yet in defaming her Maiesties gouernement, denying her supremacie in matters Ecclesiasticall, condemning her booke of common prayer, and the publike reading of the holy Scriptures, with diuers other points, they ioyntly agree together as brethren : and vnder a glosing shew of obedience, like vnnaturall children, who at the commaundement of an adulterous stepfather, are willing and readie to thrust their swords into their mothers belly, line gaping for a day to vtter their malice. At whose hands there is no other friendship, or true hearts to be looked for. But as Nabas king of the Amozites, would haue made with the king of Iabes, by pulling out their right eyes. So nothing can reforme, content or satisfie these, except yelding vp the authoritie of Ecclesiasticall gouernement into their handes. And therefore, certaine they are possessed with some great master deuil, they sleepe in sinne, and it is high time to wake them.

Forasmuch as heretofore their opinions haue beene opened, their fancies detected, their heresies confuted, and their arguments confounded. And yet neither reason can leade them, authoritie moue them, nor truth it selfe inforce them to yeeld, to confesse their errors, & amend their manners. It is high time to tie them shorter for infecting of others: such trees as lopping and watering cannot make fruitfull, must bee cut downe. When gentle medicines will not helpe, the Phisition must vse bitter potions : when the graued place can not be broken by plaisters, the Chirurgion must lanch it. So when lenitie can not reclaime them, seueritie must correct them : so shall we haue more religion, and lesse contention. Though our Saviour Christ commanded to pardon our enemies,

mies, yet not his enemies : as to be angrie with sinne is not anger, but zeale: so to smite for offending God, is not to smite, but to correct to amendement : the liues of lewde men are a sweete sacrifice vnto God : it is a greater fault to let goe a Wolfe, than to kill a lambe in the flocke : and a greater offence to pardon a rebell or a traitor, than to kill a true man : Pro. 17. 15. but these are not called rebelles as they are, because they are not hanged vp as they should. He that hath a dogge that is a sheepe biter, must by lawe either hang him vp, or else pay for the sheepe he hath wearied: euen so the Christian magistrate, whome it hath pleased God to set in authoritie, and giuen charge to gouerne and defend his pooze sheepe, knowing notorious biters lying in waite to deuoure them, must either hang vp those currens, or answere to God for those sheepe that they doe wearie. The bridle (sayth Salomon) belongeth to the horse, a whip to the Asse, and a rod for the fooles back. Correct a wise man with a rod, but a foole with club : we see that noddling will not serue, nor beeking will not serue, nor winning will not serue, it must be a club, a hatchet, or a halter, or else such busie headed fooles, as disdain to be ruled, will neuer be quiet, till they may rule themselves without controulment.

Pro. 26.
Pro. 17. 13.

Their wordes and reasons vnto many seeme big in sound, yet in truth are but small in weight, great in shewe, little in substance, full of terrour, void of wisdom, rather bugs to fray babes, than matter to moue any staide Christian, greates persuasions to seduce weake flesh, yet not sufficient to satisfie consciences: they may stirre vp coniectures in some vnstaide braines, which like weake reedes will moue and wagge with euerie blast of winde, yet not able to staie assurance in such constant Christian subiectes, as stande firme and faithfull to God, their Prince and Countrie, like oaks : so that Helleborus were more fit to purge their frantike braines, than arguments to confute their trifling errors. 1. Cor. 16. 13

To proceede, our delicate and fruitfull Countrie hath ingendered a multitude of daintie and vicious people, proude, prodigall wasters, miserable pinching proulers, false dissembling liars, faire lookes, and smooth tongues without good

Jeremie 4. 9

Eccle. 13

Prouer. 29.

Hypocrite.

meaning, some cruell as Lions, some craftie as Foxes, some rauenuous as Wolves, some enuious as Dogges, some lecherous as Goates, some filthie as Swine: the most part either hypocrites, wicked liuers, & ignorant of God, euery one in loue with his owne face like Narcissus: the higher sort contemning their inferiours with snuffing scoone, and the lower sort stomaking their superiours with grudging spight. It is said that a Cameleon can transfoyme himselfe into al colours saue white, and our people haue all conditions saue honestie. I thinke in Sodome was neuer more filthines, in Flanders more dronkenness, in Crete more lying, in France more dissimulation, nor in Iewrie more hypocrisie, than is now practised in England. And as good men would gladly haue euill men amended, so euil men would rather haue good men consumed. The multitude of sinners haue so chased awaie the shame of sinne, that common wickednesse is taken for no priuate offence: there is such vnnmerciful bribing, oppressing, and wronging the poore, as though there were neither God to honour, deuil to dread, heauen to hope for, nor hell to eschue. Euery one is more liberall to lend another his conscience, than his money, and his seale is of more credit than his soule. One crowe will not picke out the eyes of another: but for money, one man wil not sticke to picke another to the hard bones, according to the Prouerbe: Homo homini Lupus est, Man to man is no man, but a Wolfe. These people therefore are possessed with deuils, they sleepe in sinne, and it is high time to awake them.

The glozy of the Romanes in olde time, was to speake lyttle, and doe much: of the Grækes to speake much, and doe lyttle, and of our dissembling Protestants to talke much, but learne to amend nothing at all. Our Elders were rude in speech, and ciuil in manners: we ciuil in speech and rude in manners: they beleued as Pagans, and liued like Christians: we beleue as Christians, and liue like Pagans: they preached not the word, nor we liue according to the word: the name of God is in our tongues, but his feare is not in our hearts: the Papists doe call vs Solifidians, but our woordes declare vs rather Nullifidians: wee are like the Athenians,

the

the more good we know, y^e lesse good we do: or pepper which is hotte in the mouth, but colde in the bellie: so wee frie in wordes, but fræse in deedes: speake by elles, but worke by inches. We reade of one Pambo, who after he had heard one lesson, would heare no mo till hēe had learned to practise that one: wee desire to heare thousands, and yet frame our selues to practise none: our preachers, for the better instruction of the people in all truth and godlynesse, haue paynefully indeauoured themselves to beate downe the superstitious abuse of fasting, prayers, and almes deedes, commending the thing it selfe as verie pleasant and acceptable in Gods sight, but they vnderstanding (as it were) with they^r hēles, vpon a wylfull neglygence, haue taken occasion thereby to cast away both fasting, prayer, and almes deedes, with feastes of the poore, and all together. Againe, some Preachers teach the people, Phil. 2. 10 at the hearing of the name of Iesus to bowe the knee: another sorte denie it, as vnlawfull to yeelde more reuerence to that name, than to God the Father, and the holy Ghost: the people hearing that, thinke scozne to bowe their knee to any of all the thre. Thus they make they^r libertie a cloake of loosenesse, turne the grace of God vnto wantonnesse, and the Gospell of Christ vnto lewdnesse: they haue changed works into wordes, godly deuotion into bare knowledge: and are become rather lippe Gospellers, than life Gospellers. Iudas The Papistes were not so zealous to gilde their Temples with golde, but our Protestantes are as neglygent to gilde they^r soules with vertue. They were beneficiall and diligent both in decking the false dead pictures of Saints, and fæding the true liuely members of Christ: and wee seeme to condemne the one, and leaue the other vndone. They vsed fasting from meates, we neither from meate nor sinne, they prayed often, we seldome or neuer: they were bountifull to the poore, but we liue onely to our selues: they wrought of intent to merit heauen, but we neither do good for merite, nor yet of charitie and ductie: yea, wee are come from blinde zeale to wylfull wickednesse, and from superstition to no religion. For the worlde is nowe growen to this point, that if a man of godly zeale and deuotion, doe accustome orderlie to fre-

Simulata fan-
ctitas duplex
est iniquitas.

Ipsi^{us} est me-
ta, lupus actu
voce Prophe-
ta.

Exod. 20.
Matth. 12. 12

Luke. 4. 16.

Esaie. 56. 2. 3

quent the Church, he is accounted an hypocrite. If he bee gi-
uen religiously to fast and praie, he is taken for a Papist. And
if he keep a good house for reliefe of the poore, he is called a me-
rite monger. Whereby fasting is despised, praier contemned,
and almes deeds abhorred. Thus haue we cast off the woꝝkes
of Simon Peter, & are become in manners like Symon Ma-
gus, that walked with Phillip as a disciple, yet wrought with
mony like a woꝝdling. Achabs wife would neuer put on de-
mure apparell, but when she spake with the Prophets, noꝝ
our dissembling Protestants bee neuer holy but at Sermon
times. They heare and desire like Saints, but liue & deserue
like deuils, they can looke and speake holily, whereby they
seeme gloꝝious befoꝝe men, but their woꝝkes are naught, and
therefoꝝe odious in the sight of God, whose out ward behauior
is much like cloudes without raine, whereby God himselſe
doth mocke such fruitles shewes. These hypocrites therefoꝝe
are possessed with deuils, thy sleep in sinne, and it is high time
to awake them.

Though the obseruing of the Sabbath day, touching bodily
rest, do belong to the Ceremonial lawe, and shadowes which
had an end in Christ: being therefoꝝe altered from Saturday
to Sunday, yet, as the Jewes did celebrate theirs in remem-
brance of the creation of the woꝝld: so ought wee to obserue
and keepe our Sabbath, in remembrance of the resurrection
of Christ, and as a figure to confirme our hope in the resurre-
ction of our owne bodies, and our spirituall rest in gloꝝie to
come, as also for a comely and decent order to bee vsed in the
Church, that in resting from bodily woꝝk, we may charitably
assemble together, to the end the Lord by the preaching of his
woꝝd, may bring forth his woꝝke in vs, to his owne gloꝝie
and our saluation: but our Sabbath in many places, is so
vilely abused, as though it had bene rather ordained to serue
Bacchus and Venus, the people beeing growen so carelesse,
negligent, and licentious, to feast when they should fast, play
when they should pray, and laugh when they should weep for
their sins, as though there were neither God noꝝ deuill, hea-
uen noꝝ hell.

As euerie honest nature hath affection & good will to his na-
tue

fine soile and place of birth, so ought euery good Christian to haue a godly desire to the soile of his regeneration, & place of his new birth by Baptisme, which is the temple of God, the schoule of Christ, & nurse of Christianitie, to make open confession of his sinnes, and rehearsal of his faith: to intreate for pardon, pray for things necessary, giue thanks for benefites past, to celebꝛate the Sacramentes, to heare and learne his duty, and right way to saluation, to beleue truly, liue honestly, and walke bpꝛightly. If the ground yeeld not sappe to the tree, it will soone seare and wither away: if the lampe be not fed with oyle, it must needes goe out: if any liuing thing bee kept from nourishing, it cannot liue: euen so if the faith of a Christian doe not receiue continual sap and moistnes of the heauenly word, fed with the oyle of sweet promises in Christ, and nourished with the wholesome bread of life, it cannot continue, but consume and die. The sēde of the Gospel must stil be sowne in our harts, or we cannot reape the harvest of eternal life: where pꝛophesie faileth the people perish.

Mat. 10. 32

Mat. 21. 13

Act. 2. 42.

Rom. 10. 14

When the Lord of a maner appointeth his tenants a day to come to his Court, the rolles are laide open, the Stuard is ready prepared to giue the charge, the tenants are dutiful to come, attentiuē to heare, and diligent to execute their Lordes will: and if any shall chaunce to be absent, or come after the charge be giuen, no doubt the Lord wil be very angry, and set a fine vpon his head: euen so the Lord of all Lords, of whom and at whose will we haue receined and do hold all that euer we haue, doth euery Sabboth day keepe his court, at his temple, Church, or house of pꝛaier, his rolles the sacred Bible is layd open, the Stuard or Minister is ready to giue the charge and tel euery man his dutie: and if any of his tenants or people be absent and refuse to come, no doubt the Lorde himselfe wil be angry, or if they come after the charge, when seruice or sermon is done, they were as good not come at all: Againe, such a dutiful tenant as desire to stand in his Lordes fauour, will nowē and then prepare and bzing him a present, such as he knoweth his Lord loueth: but no present is moꝛe pꝛetious in the sight of our heauenly Lord, than the pꝛaiers & thanks of an humble penitent hart, and therefore he that will please

him and stand in his fauor, must often feede his appetite with such presents. The Papists of a blind zeale, in time of darknesse, would not stick to rise vp at midnight to publike praier, fast with bread and water, suffer hunger and colde, run some times an hundred mile bare footed and bare legged, to seeke a dumbe image: but our professed Protestants hauing the true light of the Gospell, their praier and deuotion is faint & colde as ise, and their disobedience greater than their fathers ignorance. When they come together, it is rather of compulsion, custome, or fashion sake, than of any godly yeale: much like a sullen, stubboyn and froward seruant, that when his maister calleth him, commeth grudging with a sowe moiling countenance, mumbling a dogs pater noster, and with lesse reuerence than those thre halfe peny seruants that Esop hired, to heare him recite his fables.

I. Cor. 11

Phil. 2. 10

Esay. 45.

In receiuing
the comma-

nion we pray
& giue thanks

ergo the &c.

Dan. 6

Ephc. 3. 14

Luke 22. 41

The Apostle S. Paul saith, that forasmuch as man is the image of Gods glory, he ought not in time of prophesying or prayers, to couer or dishonor his head: and in another place: At the name of Iesus euery knee shall bow: and the Prophet Esay, All knees shall bow vnto me, saith the Lord. The meetest gesture and seemliest behauior at praier and thanksgining, is kneeling: so praied Daniel, Paul, and Christ himselte: but our people are growen so stubbozne, wilfull, and wayward, that in stead of humilitie and reuerence, they fall to kicke at their dutie, thinke scorn to vncouer their heads in time of sermon or seruice, for hurting their cappes. Or to kneele at the name of Iesus for wrestling their ioynts. Or looke vp to heauen when they pray, for wrinkling theyr ruffles. These people are therfore possessed with deuils, they sleepe in sinne, and it is high time to awake them.

In times past, he that had learned the seven liberal artes, as Grammer the key of knowledge, Logike the rules of reason, Rethorike the mother of eloquence, Musicke the sweet recreation of wearied minds, Astronomie the secret knowledge of nature and course of the heauens, Arithmetike the arte of numbring, & Geometrie to worke by rule, compasse, waight, and measure, he had obtayned and gotten euen a worlde of wealth & treasure. But in these our wretched daies, the eight
liberall

liberall science called *Ars adulandi*, the golden art of flattery, hath wonne the goale, and sitteth in fortunes lap, so that without skill in that arte, though neuer so well sene in the rest, a man shal hardly finde meanes to shift in the world. Qui nescit simulare, nescit viuere: These flattering clawbacks, students of bzazen face colledge, are no doubt, a most dangerous and contagious kinde of vermine, as intollerable amongst men, as wolues amongst lambs: Hauens eate not men till they be dead, but these smooth glozing Arch parasites, with two faces in one hood, like Janus, two tongues in a head like Judas, and two harts in a brest like Magus, do dayly eat men quicke, & become so familiar with the superiour sort, that they bying to passe euen what they list, so as the world seemeth to be diuided betwene the secret dissembler, and the open blasphemer. These parasites are therefore possessed with some great captaine deuil, they sleepe in sinne: the Lord of his mercie conuert them, least they perish themselves, or of his iustice confound them, for infecting of others.

True simple meaning asketh Gods blessing, and double dealing double punishment.

This land is also most vildely corrupted with intollerable pride, with such a confused mingle mangle, and varietie of apish toys in apparell, euery day flaunting in newe fashions, to defoyme Gods workmanship in theyr bodies, as greate monstrous ruffes starched in the deuils licour, and set with instruments of vanitie, doublets with great bursten bellies, as though theyr guts were ready to fall out, some garded lyke French men, some fringed lyke Venetians, some their heads Turkish, their backes Spanish, and their wassettes Italian: some theyr hayre curled, and theyr beardes writhen to make them looke grimme and terrible, as though they had sene the deuil, with long daggers at their backes, to kill euery one they meet prouder than themselves, with such riotous excesse and vaine curiositie, that I thinke they haue made a league with Satan, a couenant with hell, and an obligation with the deuill to marry his eldest daughter: they sleepe in sinne, and are as easie to be waked or reformed, as the olde worlde was at the preaching of Noe, or the latter age at the preaching of Christ. Pride is the mother of hypocrisie, the enemy of deuotion, the nurse of enuie, and the fountayne

of St.

French nets do catch English fooles,

vviij.

of

Chrysostome.

of all vice : sinne was the cause why God did first giue vs apparell, not as badges of pride to feede the eyes of vaine gazing foles, but to couer our shame and keepe vs from colde : Quid superbis terra & cinis, quid veste nitide gloriaris, subter te sternitur tinea, & operimentum tuum erunt vermes, hac tua vestis erit.

Againe, our Countrey is most horribly choaked and ouergrowne with multitudes of drunken tospots, vile lecherous whozemongers, and filthie intising drabs, which vices doe so greatly offend both the maiestie of God, the lawe of nature, and the common wealth, that if the very stones in the streete could speake, they would crie out vpon it. Yet by meanes of greasing, bribing, and corrupting of officers put in trust to punish them, it is no more accounted of, but a spozte or game to laugh at, as though heauen and hell were nothing else but olde wiues fables to feare and flatter children withall. These are (no doubt) possessed with devils, they sleepe in sinne, and it is high time to awake them.

Luke, 16.

Rom. 8. 15

1. Co. 6. 15.

19.

Luke, 22. 24.

Iohn. 19. 34

Gregorie.

Prou. 23

If filthy whozemaisters would waigh with themselues, how God doth know the very secrets of the hart, & that of his iustice he wil leaue no sin unpunished, either in this world, or in the world to come, they would surely be afraid to do that in his sight, which is so shamefull, lothsome, & odious to be done in the presence of an honest earthly man. It is a thing most filthy & against nature, that a professed Christian, an adopted child of God, a member of Christ, & temple of the holy ghost, redeemed with no lesse price, than by shedding the very heart bloud of the deare & only beloued son of God, should take that same body & member of Christ, & make it y^e member of an harlot. S. Gregory compareth lechery to a firy furnace, whereof the mouth is gluttony, y^e flame, pride, y^e sparkles filthy words, the smoke an euil name, the ashes pouertie, & the end, shame & confusion : at the last (saith Salomon) it biteth like a serpent and stingeth like an Adder. Whoredome, besides y^e infamy of the world, it wasteth y^e goods, withereth y^e body, decayeth y^e health, shortneth the life, & maketh a man stinke in the sight of God.

The vice of drunkennesse in like manner consumeth the wealth, sursets the bodie, dulseth the wit, dimmeth the vnder,

vnderstanding, troubleth the senses, & without repentance, bringeth both bodie & soule into hell: And therefore if either the feare of God, the shame of the world, the desire to bee in their right wits, to liue in health of body, or to escape the miserable state of beggery may moue them to repentaunce & amendment, it is now time to awake, detest & auoid such horrible wickednes which doe iustly merit a short life & a shamefull death.

There was neuer moze sincere preaching, nor so litle following, so great perswasions to honestie & vertue, & so many giuen ouer to vice & naughtinesse: so much exhortation to loue and charitie, & so many stuffed with hatred & enuy. We greatly complaine of the vnfruitfulness of the earth, the corruption of the aire, the vnconstantnesse of the world, & time that slips so fast away, but we complaine not against our owne selues, for whose sinfull liues the very heauens doe weep: we professe to be the followers of Christ, yet in Christian behauior much inferior to y^e heathen Ethnicks, that knew not God, who passed vs as far in good liuing, as we passe them in good learning: we greatly delight to beare the name of Abrahams children, yet not so willing to kil one wicked affection y^e offendeth God, as Abraham was at his commandement, to kill his only beloued sonne. It is said that the Castor & the Elephant being hunted, the one for the vertue of his genitors, the other for his tooth: the Castor biteth off his genitors, and the Elephant findeth a meane to wrest out his tooth, & cast them away to saue their bodies: but our people had rather both preacher & pulpet wer set on a fire, then they would cast away their filthie vices to saue both bodie and soule. The sea-man knoweth his tide, Ier. 8. the Swallow her time, and the Crane her season: but our people are senselesse: the tempestuous windes, the waues of the sea, and the verie diuels themselves did heare and obey his word, but they sleepe so soundly in sinne, that neither the infamy and shame of the world can moue them, nor al gentle admonitions allure them, nor the terrible threatnings of hell torments once feare them, nor the filthinesse of sinne that seemed so odious to the very infidels withdrow them, nor the continuall preaching of all creatures vnder heauen persuaade them

them to repent and amend : Saint Anthony being a man vnlearned, had no other booke but these, and he that can behold these excellent booke, setting forth the wisdom and goodnesse of almightie God, without praising and glorifying his name, is worse then a brute beast.

Psal. 19.

Psal. 107.

Mat. 6.

Iob. 12.

Mat. 12. 25.

Iudas.

Mat. 12. 36.

The Sunne, Moone and Starres, by whose heate & light the whole world is nourished and gouerned, doe daily preach vnto vs : The beutie of the heauens, the wholesomenesse of the ayre, and the plentifulnesse of the earth doe daily teach vs : the pleasant vallies, delightfull springs, and riche mines of treasures, doe daily instruct vs : the goodly fruitfull trees, medicinal hearbes, and sweete fragrant floures, more gloriously attired then Salomon in all his royaltie, doe daily admonish vs, aske the beastes of the fildes, the fishes of the Sea and the foules of the aire, and they will tell thee and say, we were all created and ordained for the vse and profite of man. Yea our Saviour Christ himself calleth daily vpon vs, Young man arise, Damsell arise, Lazarus come forth, dead sinner awake, but their eares are deafe, their mindes obstinate, and their senses without feeling. Seeing then that God hath knocked at the doore of our consciences by so many and sundrie meanes, and of his mercy hath tarried waiting so long for amendment, it cannot be but great vengeance must needs follow. Vainous sinnes doe call downe grievous plagues, every kingdome deuided within it selfe (saith our Saviour Christ) shall be desolate, but England, by sects, factions, heresies and scismes, is diuided in it selfe : the Lord of his mercy defend it from that which followeth. If God so sharply punished one sinne in Adam and the Angels, what may we that haue committed such a multitude of sinnes looke for : If we shall yeld an account for every idle worde, what reckoning shall wee make for such horrible offences both in wordes and actions : God is said to haue feete of leade, but hands of yron, hee cometh slowly, but when he cometh he payeth home : as one man smiting another, the higher he lifteth vp his hand, the greater is the stroke : euen so the longer that God tarrieth looking for amendment, the greater will his punishment bee when it cometh. If we will not glorifie his name in repenting

ting and turning vnto him, he wil glorifie himselfe in reuen-
ging and heaping plagues vpon vs. He is the God of iudge-
ment and Lord of reuenge, at whose word the verie heauens
doo tremble, the earth doth quake, & the mountaines shake :
hee is a wise and righteous Judge, hee searcheth the verie se-
crets of the heart and reines, he wil not be mocked nor decei-
ued, neither will excuses goe for payment in his sight : hee is
righteous and iust in all his dealings, faithfull and true of his
promise, his word is alwaies most certaine and sure, yea and
Amen : that except we repent, we shall all perishe in our sins:
those that refuse his mercy so louingly offered, shall surely feelee
his iustice.

Ier. 51.

Psal. 18.

Psal. 7.

Rom. 8. 27.

Gal. 6. 7.

Ioh. 5. 30.

Psal. 19.

2. Cor. 1. 20.

Luk. 13. 3.

To fall into sinne, commeth of humane weakenesse, but
to lye still and sleepe in sinne, after so much teaching by his
creatures, his word, his writings, his Preachers & his owne
example, is proper onely to the waileward impes of Sathan.
Sodom and Gomorrah, Tiro and Sidon, the Philistines & Queen
of the South, shall rise vp at the last day and condemne this
generation : for if the doctrine and miracles which haue been
shewed amongst these, had bene done amongst them,
they had long since repented in sackcloth and ashes.

Mat. 10. 15.

Mat. 11. 21.

Luk. 11.

Though I be earnest, beare with me, I touch not those
that bee good, and saie too little to those that bee naught : I
appeale to God who knoweth these thinges to bee true, and
to the world, who cannot for shame deny them. And if I haue
said nothing but the truth, then blame not mee, but goe about
your owne amendment : for seeing that all fleshe haue so cor-
rupted the Lords way, & that such abomination is wrought
amongst men, and the measure of iniquitie heaped so full, it
must needs follow, that the iudgements of God are not farre
off. No doubt, his bow is readie bent, the arrowes of his ven-
geance are drawne to the head, his fire is kindled, & his wrath
is gone out, and readie to bee poured vpon the contemners
of his lawe, and therefore high time to awake from
sinne.

Gen. 6.

Deut. 13.

Psal. 7.

1. Thess. 1. 7. 8

2. King. 11.

When Dauid killed Urias, & committed adultery with his
wife, he slept in sin, but being waked by Nathan the Prophet,

Mar. 16. 9.

Luk. 7. 37. 38.

Mar. 14. 71. 72.

he repented earnestly : when Marie Magdalen was possessed with seven diuels, she slept in sinne, but being waked by hearing the sound of Christs Gospel, she lamented pitifully: when Peter forswore his maister, he slept in sin, but being wakened at the crowing of a litle Cocke, he went out & wept bitterly.

Mat. 11. 17.

Esay. 58.

Ezcc. 33.

It is a common blage in Cities & great townes, to awake the people from sleep, and giue them knowledge that night is welnigh gone, & the day at hand, either by playing of waites, ringing of bells, sounding of trumpets, or singing of Psalms : and in country villages, the Cocke is a necessary bird for the same purpose : euen so the Preachers of the word, as Waites they haue plaid vnto you, as trumpets they haue sounded out the word of life vnto you, as Welles they haue rung out his heauenly will vnto you, as Psalmistes they haue sung his wondrous woꝝkes vnto you, and as Cocks they haue crowed and warned you to prepare your selues, soasmuch as y night or time of darkenesse is welnigh spent, and the day of saluation at hand. And as a litle after midnight the Cock doth crow a litle while and then ceaseth : about thzee of the clocke somewhat longer : and when it draweth neare day, very long and thicke, euen so in the time of King Henry the eight our English Cockes began to crow a litle, and after ward in King Edwards daies somewhat longer. but now in her Maiesties happy raigne, they haue crowed aboue thirtie yeares together : and now to warne you, that the night is past, and the day is euen at hand, they crow thicke, thicke, and therfoze it is time now or els nener to awake from sin, and cast away the deeds of darkenesse. While the husbandman slept, the enemy came and sowed tares amongst the wheate : while the foolish Virgins slept without Oile in their lamps, the bridegrome came and shut them out from the wedding : for as much therfoze as we know not when the master of the house will come, let vs awake vp and watch, least he finde vs sleeping: beholde I come as a theefe (sayth the Lord) happy is hee that watcheth and keepeth his garments of faith and charitie, lest he walke naked, and men see his filthinesse : watche (saith the Apostle) stande fast in faith, bee strong, continue in praier, and quit your selues like men, for the time is at hand.

Mat. 13. 25.

Math. 25. 10.

Luk. 12. 40.

Mar. 13. 33.

1. Thef. 5. 2.

2. Pet. 3. 10.

Apoc. 16. 15.

1. Cor. 16. 13.

Phil. 4. 5.

Some learned men by certaine coniectures haue painted out the time and season of the last iudgement : alledging the Oracle of Elias y^e the world should stand two thousand yeres befoze the lawe, two thousand in the law, and two thousand in the time of grace: and out of saint Peter, a thousand yeres with God, is but as one day, & one day as a thousand yeaeres. And as in sixe dayes the Lord made the world, and rested the seuenth day, so within the compasse of sixe thousand yeaeres he will gather his Church by the ministration of his word, and the seuenth keepe holy his euerlasting Sabbath. Againe that Henoch and Elias, the one in generation, the other in computation in yeaeres, being the seuenth from Adam, the first in not tasting of temporall death, as y^e other sixe fathers befoze him, was a figure of the last day, the second being taken vp in a fiery chariote, did p^refigure the ascension of the elect, meeting their Redēmer in the cloudes. Hereupon they conclude, that the world shall not stand aboue sixe thousand yeaeres. And to p^roue it shall not stand so long, they allage the saying of our Saviour Christ, that for the electes sake the dayes of our affliction shalbe shortened : againe where the Angell Ariell answered Esdras about thzee thousand and five hundred yeaeres after the creation of the worlde, that the time past was much more then the time to come : and where it was p^rescribed in the lawe, that about the euening of the sixt day the Sabbath should beginne. And as the Israelites were deliuered from bondage by Moses in the sixt yeare, so shall the Christians be deliuered from their wearisom bondage of this wicked world by Christ in the sixt age. Then come they to ayme at a certaine yeare comparing the time frō the birth of our Saviour Christ vnto his passion, being thzee & thirtie yeaeres, with the time that Luther and other godly men beganne to p^reach the Gospell, till the great persecution of the members of Christ in Germany, by the Pope and Charles the fift, being the like quantitie of yeaeres. And the time from his passion vntill the destruction of Jerusalem, a figure of the end of the world being fortie yeaeres, with the time from the said persecution, till the yeare of grace 1588. the like quantitie of fortie yeaeres. They note mozeouer, that in euerie seuen & 9. yeare of mans

2. Pet. 3.

Genes. 5.

Hebr. 11. 5.

4. kings. 2.

1. Thes. 4. 17.

Math. 24. 22.

Marke. 13. 20.

4. Esdras. 4.

Leuit. 23.

life called Climacterian yeares doe happen great alterations and dangers, diuers famous men haue ended their liues in the same: as Luther, Melancthon, Munster, & Peter Martyr, with diuers others: so haue there happened in euery seuenth age of the world great alterations and changes, and in the saide yeare 1588. the age of the world being deuided by seuen, maketh iust seuen times nine, or nine times seuen. Againe after seuen times seuen, was alwaies the yeare of Iubile, hereunto agreeth an old Prophecie recited by Melancthon, and translated out of Germanicall rime into Latin by Cyprian, and after englished as followeth:

When after Christs birth there be expired,
Of hundreths 15. yeares, eightie and eight:
Then commeth the time of dangers to be feared,
And all mankinde with dangers it shall fright.
For if the world in that yeare doo not fall,
If sea and land then perish ne decay:
Yet Empires all, and kingdoms alter shall,
And man to ease himselfe, shall finde no way.

But leauing these learned men with their learned coniectures, whose iudgements are yet moze tollerable then those mockers which S. Peter speaketh of, who shall come in the latter dayes and say, where is the promise of his comming? for since the fathers died, all thinges continue in the same estate wherein they were at the beginning: and let vs content our selues with the words of our Saviour Christ, of that day and houre knoweth no man, no not the Angels in heauen, nor yet the sonne himselfe, saue the father onely: the day of the Lord wilcome as a theef in the night, & as it was the in daies of Noe and Lot, so shall it be in the day when the son of man will come, they eate, drinke, married and were married, and the flood and the fire came and destroyed them all. Yet our louing Redecmer of a singular affection to comfort his pooze afflicted members hath forewarned vs of certaine signes and tokens which should appeare befoze his comming, by the course whercof we may easily coniecture the euent following, as the comming of Antichrist and his false prophets, ruinos of warres, hungers and pestilence, persecutions & troubles,

Leuit. 25.

2. Pet. 3. 3, 4.
It is not for
you to know
the times and
sea sōs which
the father
hath put in
his owne
power.

Mark. 13. 32.

2. Pet. 3. 10.

Luke 17. 26.

27. 28.

Mat. 24. 37.

38.

Gen. 7.

Gen. 19.

2. Thes. 2. 3.

Math. 24.

bles, abounding of wickednesse, eclips of Sunne, and Moone, and the vniuersall preaching of the Gospell, and left vs an example of the figge tree, which beginning to bud, doe manifestly shew that summer is neare. And as beholding a man whose eyes were dim, his eares deafe, his head bald, his face wrinkled, his haire white and hoarie, his backe crooked, his legges twofold vnder him, his tongue to falter, his teeth to fall out of his head, his blond to be cold, and his bodie feeble and sickely, which are all incident to humaine nature: they be euident tokens to shew that the end of his naturall life is at hand. Euen so when we see these signes aforesaid come to passe, they doe most certainly premonish and fozeuarne all the people vpon the earth, whom the ends of the worlde are come vpon, that the day of the Lord is not farre behinde.

Mark. 23. 28.

29.

That Antichrist is reuealed, and all these signes and tokens past already, all christendom haue felt the smart thereof, and our present age can witnesse. So manie authoꝝ of sects, and brochers of deuclish heresies, were neuer heard of before in any age from the beginning: who hath not either felt or hard what rumors of wars, byꝛozes and blood shed in all lands? For hunger and famine, Samaria, Jerusalem and Saurury with a number of other places, where through extremitie, they haue beene drinen to eate, not onely venemous beasts and their own ordure, but also their own children can testifie.

Again, who hath not read or hard what wonderful strange eclips of sun & moone, terrible blazing stars, glistering comets dreadfull coniunctiōs of planets, strange flashing of fire in the elements, & alteration of the heauens, resembling as it were, the countenance of the angry Judge. What raging & swelling of the flouds, feareful trembling & quaking of y^e earth, horrible tempests, behemēt winds, & vnseasonable wether, what lothsome monsters & other prodigious sights, contrary to y^e course of nature, so as it seemes that all y^e creatures of God are angry and threaten our destruction. All which no doubt, are Gods Heralds of armes to shew vnto the worlde that himselfe is not farre behind. Again, the vniuersall preaching of the Gospell in spight of Antichrist and his cursed crew, so as no Nation

Marke. 13. 20.

Acts. 1. 11.

Apoc. 6. 10.

Psal. 94. last
verse.

Math. 25. 31.

Math. 24. 30.

Apoc. 1. 7.

1. Thef. 4. 16.

1. Cor. 15. 52.

Esay. 51.

Esay. 65.

Apoc. 6. 14.

Psal. 50.

Iosua. 6.

Heb. 11. 31.

Iam. 2. 25.

Math. 24. 31.

Apoc. 20. 13.

14. 15.

Mat. 25. 32. 33

1. Thef. 4. 17.

Math. 13. 39.

Math. 25. 34.

can iustly excuse it selfe, and say they haue not heard the sound thereof. And yet notwithstanding, such grievous abounding of all wickednes, that if the Lord should not come quickly no flesh should be saued: againe the earth it selfe waxeth weake and feeble for age, and therfore not so fruitfull as in times past: plantes and herbes haue lesse vertue. Againe the yeares doe change their naturall course, euerie yeare bringeth forth new tydings, euerie living creature liueth shorfer time then heretofore, this is called *ætas decrepita*, and therfore euen by course of nature it must needes be that the day of the Lord is at hand, that our Redeemer is euen readie comming to iudge the earth, to keepe his generall Parlement of reformation: to search Ierusalem throughout with candle light, to reuenge the bloud of his seruants, recompence their enemies as they haue serued them, & reward the according to their wickednes. He commeth triumphing in maiestie & honour, accompanied with Angels, Arch-angels, and all the hostes of heauen: he commeth with the voice of a fearefull trumpet, at whose terrible sound the verie heauens shal moue, the seas shal roare, the cloudes shal rent, and the earth shal tremble and quake: a consuming fire shal go before him, and a mightie tempest shal be stirred vp round about him: when great Iericho shal be cast downe with the blast of Iosuaes trumpets: when none shal scape safe but the house of Rahab the harlot, which receiued the messengers (that is to say) those penitent sinners which obediently receiue y^e message of the Gospell, when all soules shal be ioyned to their bodie, and gathered from the foure corners of the world, to receiue iust reward celestiall or infernall: when euerie one shal be called to yeld account of his talent, how he hath imploied his wealth, wisdom, strength, or beautie, to the benefite and profite of his brethren, how he hath ruled his affections, mortified his appetites, and behaved himselfe in his calling. When his obedient children shal be deuided from the wicked reprobates, and go meete their louing redeemer in the cloudes, of whom they shal heare that ioyfull sentence pronounced with a chearefull countenance, Come ye blessed of my father, inherite the kingdome prepared for you from before the foundation of the world was laid: when

When the wicked shall heare that dreadful sentence pronounced of their angry Judge, depart from me ye cursed into everlast-
 ing fire, prepared for the diuel and his angels: when they shall see and feele without them the world burning with fire, within them the wor-
 me of conscience euer gnawing, aboue them their vnappeasable Judge condemning them, beneath them, the horrible confusion of hell torments, prepared to deuour them, on their right hand, their sinnes accusing them, on their left hand the cruell enemy readie to execute Gods eternall sentence against them: then will they confesse (but too late) that the Iudgements of God are true, & say, did not wee heare of this: then will they cry vnto the Lord, but he wil not heare them, and desire the mountains to fall vpon them, but all in vaine, they will not doe them so much pleasure, fire and brimstone, storme and tempest, this shall bee their portion to drinke, there shall be weeping, wayling, and gnashing of teeth, whose doleful & lamentable shrikes, horrible grieuous groanes, deepe hollow sighes, terrible lothsome looks, sorrowful mourning complaints, sad melancholy thoughts, and heauie pen-
 sive conceites, no tongue is able to expresse, for they goe to frie in perpetuall torments without remission, and vtter confu-
 sion without redemption: the dreadful place appointed for the execution of Gods vengeance, hath diuers names in the holie Scriptures, most terrible to our senses, tending all to expresse vnto vs the grieuousnes of punishment, as horrible darknes, vnquenchable fire, vn-
 satiable hunger, and the gnawing of a wor-
 me: to signifie the miserable oppression & hurling down, it is called Infernus, a dungeon, of Gods wrath, or bottom-
 lesse pit, to signifie the intollerable paine without ceasing or end, it is compared to a burning lake, the burning whereof is fire and much wood, and the breath of the Lord as a riuer of fire and brimstone, doth kindle it: it is also called Gehenna of Ge and hinnum, which signifieth a ballie, nigh vnto Ie-
 rusalem, wherein was a Chappell where the Idolatrous Iewes did offer and sacrifice their children vnto a brasen I-
 mage called Moloch, which being made hote inclosed them in the hollownes therof, and so slew them, and lest their shriking should moue any to pitie them, they made an hideous noice,
 with

Math. 25. 41.
 Rom. 9. 28.

Math. 7. 22. 23.
 Wisd. 5.
 Luk. 13. 25.
 28.
 Apoc. 6. 16.
 Ozeas. 10.
 Luk. 23. 30.
 Psalm. 11.
 Math. 25.

Esay. 65.

Math. 8. 12.
 Mark. 9. 44.
 2. Pet. 2. 4.
 Apoc. 9. 2.

Apoc. 19. 20.
 Esay. 30.

Ierem. 7. g.
 Ierem. 32. f.

Psal. 2.

Math. 25. 46.

1. Thes. 4. 17.

Daniel. 12. 3.

1. Tim. 5. 17.

with tabzets and drums : whereupon the place was called Tophet , thus will the Lorde speake to his enemies in his wꝛath, and bere them in his soze displeasure, when his faithfull obedient childzen shal passe the Emperiall heauens, with their louing redeemer to ioye in felicitie for euer with Abraham, Isaac , and Jacob, with all the number of godly Patriarks, the goodly fellowship of the Prophets, the glorious company of the Apostles , the noble armie of Martyrs, with Angels, Archangels, & all the ioyful troupes of heauenly powers.

1. Cor. 2. 9.

1. Cor. 2. 14.

Math. 2. 11.

Apoc. 22.

The ioyes of heauen are pleasant ioyes, our eyes cannot see them , our eares cannot heare them, our hearts cannot conceaue them, noꝛ our tongues expresse them, as if a man should promise his horses a good banquet , they coulde imagine no other but pꝛouender and water to be their best cheare, because they know no daintier dishes: even so the naturall man accustomed to the puddle of fleshly pleasure, his minde can mount no higher, to perceiue, discerne, oꝛ vnderstand the things that be of God, so as the ioyful pleasures of heauen are hidden frō his senses. But seeing the wise men that came so far from the East, did ioy so much to see Chꝛist in the poꝛe manger, it must needs be much moze ioyful to see him in his state of gloꝛy. Seeing our vile corruptible bodies receiue of his goodnesse so many benefits and pleasures to abzeuiate our wearinesse in this wretched vale of miserie , where euerie of his creatures doe serue vs in their kinde, no doubt our heauenly pallace, where we shall see him face to face, conteineth maruellous great and ioyfull pleasures. Seeing wee receiue so many comfortable blessings in the day of sorrow and mourning , much greater shall our pleasures be in the ioyfull day of marriage. Seeing the prison and painfull pilgrimage contain such things, much moze shall we finde in our heauenly paradise , when we shall depart from paine and miserie, to ioy and felicitie, whe death, sorrow and grieve shall be cleane taken away, & all teares wiped from our eyes. If a seely poꝛe man wandꝛing alone vpon the mountaines out of his way, in the midst of a darke tempestuous night, boide of company, destitute of money , beaten with rain, terrified with thunder, wearied with trauell, stiffe with cold, famished with hunger, and wꝛapt in all kind of miserie,

Iohn. 16. 20.

Apoc. 21. 4.

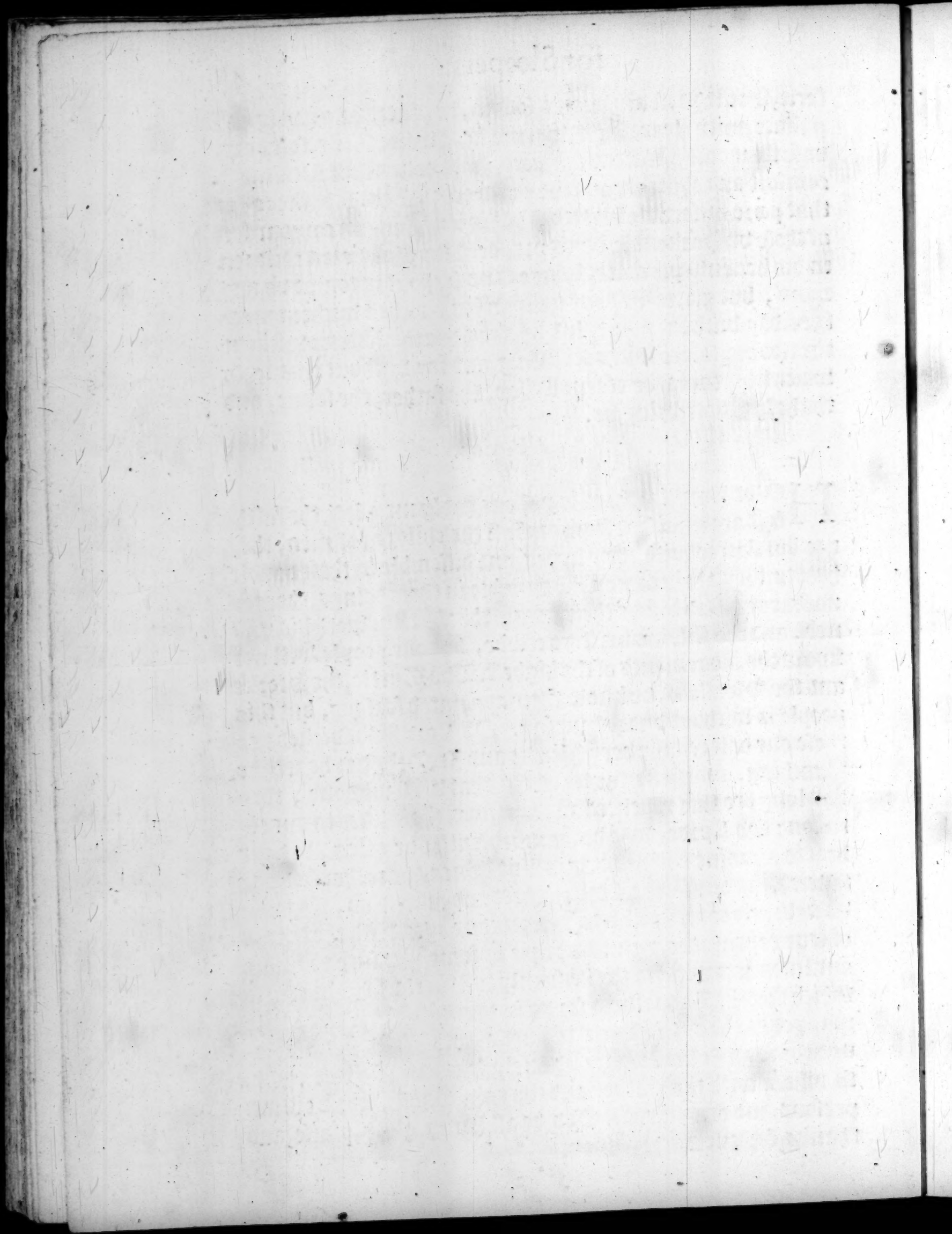
Apoc. 7. 16.

17.

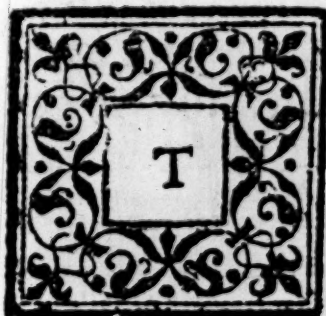
serie, should presently vpon a sodain, be placed in a goodly rich pallace, with cleare light, warme fire, sweete smells, soft beds, daintie meats, pleasant company, and delightfull Musicke to comfort and cheare him, who could expresse the sodaine ioy of that poore miserable wretch, yet is it nothing in comparison of those vnspeakeable ioyes prepared for Gods eled children in his heuenly paradise, where is no serpent to tempt vs any more, but glorie without comparison, riches without measure, day without night, life without death, libertie without thraldome, solace without ceasing, and ioy without ending: for which kingdome the eternall God, the father, the sonne, and the holy Ghost, bring vs.

A Praier.

Help Lord, for there is not one godly man left, the faithfull are minished from amongst the children of men, they doo but flatter with their lippes, and dissemble in their double hearts, they are become abhominable in their doings, there is no feare of God before their eyes, the Dre knoweth his owner, and the Ass his masters cribbe, but our people will not know the iudgements of the highest. The Turtle, the Storke and the Swallow, do know their appointed seasons, but this people is without vnderstanding. Oh Lord how wicked are these our daies: if the very Turks and Infidels had heard the preaching, and scene the wonders that we haue done, they had long ere this repented and amended their liues to our confusion: Oh Lord, wee heare much with our eares, but our hearts remaine still as hard as flint stones, we rather feed our fancie, than our faith: Lord conuert and amend vs, create in vs new and contrite hearts, adorne our eyes with the teares of true repentance, & giue vs grace in some measure to frame our liues according to thy heauenly will, that by the course which thou hast appointed for vs in this vale of miserie, wee may yet at the ende, come to liue with thee in felicitie for euer, through Iesus Christ our onely Sauour and Redemer, to whom with the Father and the holy Ghost, three distinct persons, and one eternall God, be all honoz, glory, praise, and thanks, for euermore, Amen.



A Patterne for Pastors.



The Office of a Preacher is a dignitie of great reuerence, honour and estimation. The holie Ghost doeth call them the Angels of the Lord of hostes, dispensors of his secrets, Stewards of his household, and fellow workers with Christ himselfe, Gods Trumpetters to sounde out his worde through the world, whose tongues are consecrated to instruct the ignorant, comfort the weake, edifie the simple, defend the truth, confute heresies, suppress vice and conuert sinners vnto Christ. A calling meete for the best sort of men, such as are indued with comely personage, a graue countenance, a bolde spirit, and a manly courage, a good vertuous nature, and civil behauiour, a learned mind, and a fruitful tongue. The priests lips should preserve knowledge, that the people may seeke the law at his mouth: about the skirts of Aarons Ephod were hanged golden belles, alwaies sounding, to signifie that preachers must be apt, and able to sounde out the word of trueth. He must be no greene plant, but hard timber well seasoned with knowledge and experience, to instruct, and teach soundly, profound arguments and reasons, to persuaade and dissuade pithily, arte and eloquence to stirre vp and delight pleasantly, discretion and modestie to order and gouerne politickely, not onely apt to flourish in a Pulpit, but able also to playe his quarter strokes, and defende his head Christ, especially in these our dangerous daies, when Sathan is so busie in sowing of sects and heresies. He must therefore bee well furnished with canonicall authorities, pithie sayings, apt similies, fit comparisons, familiar examples, and pretie histories meete both for comfortation, perswasion and delectation: for the multitude, as Horace saith, is like a monstrous beast with many heades, and like diuersitie of natures, and commonly the most part ignorant and foolish, who, though the doctrine be neuer so wholesome, yet without varietie are sone dulled and wearied, so greatly is the nature of man delighted with

Apoc. 2. 8. 12.

1. Cor. 4. 1.

Ioh. 15. 15.

Ezec. 33.

Eph. 4. 12.

Titus. 1.

Mat. 16. 19.

Apoc. 1.

Leuit. 21.

Mal. 2.

Exod. 28.

1. Tim. 3. 6.

Exod. 12.

nouelties, that without change & varietie, nothing seemeth
 pleasant to his lothsom appetite. One kind of musick, though
 neuer so sweete, yet without varietie it is lothsom to y^e eares.
 One kind of meat, though neuer so daintie, yet without vari-
 etie gluttish to the taste, and one kinde of matter, though ne-
 uer so well framed, yet without varietie seemeth tedious to
 the hearers. And for that cause were figures first inuented, to
 refresh the audience with pleasure: and to this ende serueth
 Metaphors, fables and wise sayings of Poets and Philoso-
 phers, which being rightly vnderstode in sense & allegorie, &
 aptly applyed in time & place conuenient, containe very pro-
 fitable lessons, to instruct vnto vertue and godlinesse, and as
 it were to spoile the Egyptians of their iewels: and so are the
 arts of Logick & Rethorick very necessarie handmaidens to di-
 uinitie, wherein are fve things requisite, as well in a Prea-
 cher, as in an Orator. The first, inuention to finde out maxe
 arguments and reasons, to p^roue and confirme euerie mat-
 ter, whereupon question may arise. The second, disposition,
 to frame and dispose the matter in right order. The third, E-
 locutiō, to adorne and beautifie the same with apt wordes and
 picked sentences. The fourth, a good memorie, to p^reserue &
 kēpe such things as the wit hath conceiued. The fift, p^ronun-
 ciation, which is a moderate and seemely behauiour, both of
 voice, gesture and countenance, with a comely motion of the
 bodie, and exactnesse of spēch, so as the wordes do agrēe with
 the matter, and the gesture with the minde, wherby the hea-
 rers are as much moued and delighted, as with doctrine it
 selfe. Demosthenes being asked what are the first, second, and
 third, pointes of an Orator: answered Pronunciation: mea-
 ning that art without vtterance is to small purpose. Some
 speake shrill, short and thicke, euerie worde tumbling ouer
 in an others necke, much like the cackling of Jacke dawes.
 Some are so fine and curibus, as though euerie worde should
 be waighed in a ballance. Some whistle and pipe so smal, as
 though it were a pigge whining for his breakfast. Some
 looke grimme and sterne with the Welchmans wagge, the
 Italian shrugge, and the precisian Snewill, as though hee
 came to fray the audience. And some stand so long about in-
 structing

Instructing the soules, as though they had forgotten the people had any bodies, who doe not so much edifie as teedifie. Where as a comely, graue and moderate behaviour in voice, gesture, and countenance, with a cleane sensible tongue, to deliuer his wordes plainely, distinctly, and modestly with discretion to order the matter aptly, pithily and briedly, doth best instruct, soonest please, and most edifie.

A good Preacher also must be wise, circumspect & discrete in choosing the seede most fit for the soyle: remembzng that as little children may not alwaies be fedde with vineger & sharp sauce, but rather with milke & swete pappe: so though sometime it be necessarie to bruse and mollifie the hard stonie affections of mens harts, with the rigour of Gods feareful iudgements: yet rather to water them often with the swete comfortable dew of his mercies in Christ, according to the wise Physician, who tempereth his bitter medicines with swete sirops. He must not be high minded, wise in his owne conceit, nor curious in taking offence at euerie little trifle, but charitable in iudging the best of al men, and patient in bearing the infirmities of euill men, for common quiet sake: for from the beginning, the Church was neuer either so ripe in knowledge, or purged in manners, but that great imperfections remained. In the houses and families of godly Patriarks were alwayes some wicked impes. Amongst eight persons in the arke with Noah, was one naughtie packe. Amongest the twelue chosen Apostles with Christ himself was one Judas: and therfore, as if in Sodom there had bene found but tenne good men, the whole citie, had bene saued for their sakes: so though some of their fellow ministers lacke grace to liue as they ought, yet would charitie rather beare with some badde, because of the good, then openly to deface & discredite their brethren because of some bad: The spirit of wisdom, is louing & gentle. The Apostle S. Paul would not haue those that are endued with greater giftes to disdain their brethren hauing lesser, neither an elder rebuked rigorously, nor accusation receiued against him vnder 2. or 3. witnesses: But forasmuch as we are all fellow seruants, & none of vs without his imperfections, he would haue one to suffer and beare the weak-

nesse

Rom. 12.

2.Tim. 2. 24.

1.Cor. 13.

Iohn. 4. 11.

2.Tim. 2. 24.

Gen. 9.

Mat. 26.

Gen. 18.

Mallem multos nocentes condonare, quam vnum innocentem condemnare.

Wisd. 1.

Rom. 14.

1.Tim. 5.

Phil. 2, 3.

1. Cor. 12.

1. Pet. 4. 10.

1. Thes. 4. 11.

Gal. 6.

Rom. 14.

1. Cor. 12.

Rom. 12.

Mat. 25.

Luke 12.

Rom. 12.

Luke 21.

nesse of another, one to helpe and comfort another, that nothing be done through strife or vaine glory, but in meeknes of mind, every one to esteeme another better then himselfe: and whereas we haue diuersitie of gifts, and difference of administrations, as every one hath receiued the gift, so one to minister to another, every one to meddle with his owne businesse, knowing that every one shall beare his owne burthen, and receiue his reward according to his owne labour: hee that stands, to take heede least he fall: as for his brother, whether he stand or fall, that pertaineth to his owne master, who bestoweth not his gifts alike vnto all men, neither will he require ten talents, where he gaue but one: to whom much is giuen, of him shall much be required. Some are indued with wisdom, knowledge & iudgement, to discern truth from falsehood, some with utterance, memorie and boldnesse to instruct with tongue, some with godly deuotion, christian charitie, and honest disposition to teach by example of life and conuersation: he that carryeth bricke and mortar may be a mason, though not so expert as the maister of the building: he that diggeth ground, may be a good gardener, though not so cunning as he that draweth the knot: he that cutteth the timber may be a good Carpenter, though not equall to him that contriueeth the house: Euen so the meaner sort of ministers, being honest men, working in the Lords vineyard in some measure, whether it be by writing, reading, or speaking without book, may be good Preachers, though not so fitte for the Pulpit as those which are indued with greater gifts: and no doubt, their diligence in doing their best, shall be accepted with the poore widows oblation. Though the Fletcher want strength to draw the bow, yet is hee a speciall meane to further shooting: though the Smith want skill to hold the plough, yet is he a necessarie instrument to helpe forward the worke: though the whetstone cannot cut of it selfe, yet is it needfull to make sharpe the Sithe: so, though some want the gift of memorie and boldnesse to instruct by preaching with tongue, yet may hee be a profitable member in the Church, by teaching with penne. Our God is louing and gentle, and taketh in good part the good will euen of the poorest and simplest

simplest of his children: pardoneth their imperfections, accepteth their obedience, and rewardeth them as liberally as the greater.

A good Preacher also must be carefull to keepe in credit the authoritie of his office, not to vary in doctrine from his fellow labourers, neither to minister any matter amongst the ignorant people that may breede contention or discorde. Finally, he must be a man of honest life and conuersation: for none can effectually teach the waie to die well, except himselfe bee such a one as liueth well. The Priestes of the olde Lawe were chosen without blemishe, to signifie theyr liues without blame. The Apostle woulde haue them well tried to bee honest men, and of good repute, before they be admitted into that reuerend function. He that will profite in teaching, must laboꝝ with both hands, or els as fast as the one doth gather, the other doth scatter: as the one doth build vp, the other doth pull downe: hee must haue both Vrim and Thumim, knowledge and vertue, persuation in words, and example in deeds, to thunder in doctrine, and shine in life and manners. True Christian religio consisteth not onely in bare preaching & dumbe hearing, but rather in deuout praying, vertuous liuing, & charitable working. It is naturally grafted in man to speak holily, praise good sayings, and desire rather to know much, than liue well. Knowledge (no doubt) is a goodly gift, and a great blessing of God: yet knowledge without vertue, or learning without good liuing, are nothing els but as trees without fruit. At the last day we shal not be demanded how much we haue knowen, but how well we haue liued. What auayleth it a man to be able to define what faith and repentance is, not feeling Gods holy spirite working faith and repentance in his heart: or to tell a faire smooth tale in words, & yet stammer in his deeds, or to haue al the Scriptures & witty sayings of Philosophers at your fingers ends, & yet want grace to liue accordingly: or how is he able to gouern others, that hath no power to gouerne himselfe? Unto the vngodly, said God, Why doest thou preach my laws, or takest my Testament in thy mouth, whereas thou hatest to be reformed: he that imploiet his tongue vnto vertue, & his deeds vnto vice,

Exod. 35
Mat. 20

Gal. 2
Eph. 4. 14
Hiperius

1. Tim. 3
Titus. 1

Leuit. 21

1. Tim. 3

Tit. 2. 7. 8

Mat. 21. 3
Act. 10. 4

Mat. 23

1. Tim. 3

Psal. 50

Psal. 50

is like him that carrieth treacle in one hand to resist death, and poyson in the other to take away life. A wicked liuer though his tongue be neuer so plausible, yet the infamy of his life decayeth all his doctrine and other gifts whatsoever: for if one praise that he saith, a number will blame that he doth. A teacher without vertue, is compared to a painted fire without heate, or a faire vizor put on a deformed face: or the shipwrights that made Noahes Arke to saue others, yet perished in the flood themselves: or an Idiot standing by the sea side, and seeing straungers passe by in daunger of the tide, crying vnto them, away, away, the tide cometh: who looking back, and seeing the foole stand still, begin to say one to another, surely this fellow doth but ieast, for if it were so dangerous as he saith, he would certainly make more hast away himselfe. *S. Jerom* saith, *Maius est voluntatem Domini facere, quam nosse.* A vertuous liber though he say litle, yet is he a good preacher, a good pillar of Gods Church, and a right Lay mans booke, whose honest life is a seale to confirme his doctrine.

Jerom,

Gods building is compared to a stone wall, the Magistrates & ministers, vnto squared stones frained on each side, and the people vnto litle ones filling vp in the midst: and if any of the squared stones chaunce to slip down, a number of the litle ones will follow: euen so, if the Magistrate, or teacher chaunce to fall, the people will follow after by heapes, yea if the one do but limpe, the other will halte right down, and therefore they especially must haue their rough knobs of vices betwen away, and be closely ioyned together with the morter of vnitie and concord, not onely in respect of themselves, but also of the common people, whose affections euen by nature, do giue more credit to their eyes, then their eares, and be more aptly led by example then by perswasion: and therefore more auaieth deedes without wordes, then wordes without deedes. That good Emperour Alexander Seuerus, hauing sent for Origene to instruct him in Christs religion, would often say, that the concord, humilitie, patience and charitie which he saw amongst the christians did more moue and stirre him vp, to believe that Christ was the Sonne of God,

God, then all Origens vehement and learned perswasions.

To conclude, a good preacher hauing a good lining, must be a good housekeeper. Peter was thrée times commanded to feede his flocke, that is to say, by the iudgement of Saint Barnard, with sound doctrine, honest life, and good hospitalitie. When John Baptist sent his Disciples vnto Christ, to aske if it were he that should come, or that they shoulde looke for another: he bad them goe againe and tell John, not onely what doctrine they had heard, but also what woꝝkes they had seene, who did both feede the soules of his sheepe with heauenly doctrine, and example of vertuous lining, and their bodies with materiall food of barly loaves and fishes, which did moze win the peoples harts, then all his wonderfull miracles and diuine Sermons which they saw and hard. A number in these dayes do beare a great name of singular Preachers, with fine eloquent tongnes: but we finde not those good olde Parsons that were wont to preach in the plural number, by example of good vertuous lining and charitable hospitalitie. The people do heare much, but the poore can not finde their old reliefe: saying Preachers are good, but doing Preachers are better, happy is that parish where both hitteth in one man. But whosoener will marke it, shall find that a meane learned Parson of an honest couersation, keeping a good house in his parish, shall perswade and profit moze in coming to one dinner, then the best Doctor of diuinitie which keepeth no house shall do by preaching a dozen solemn Sermons. And that Gentleman who keepeth a good house in the countrie, shall bee in better credit with the people for his liberalitie, then the best Orator or lawier in England for all his eloquence. We see by dayly experience, that the Commons are not so louing, trustie, nor obedient to their superiours, as they haue beene in times past: the chiefe cause whereof, (no doubt) is this: whereas heretofore they haue found good cheare to satisfie their hunger, they find nothing now but faire houses, and faire words without either care of their cause, or filling of their malues. It is a true Proverbe, Where the gate of the Magistrate is

Iohn 21.

Barnard:

Matt. 11.

Mat. 14. 16

Mar. 6. 37

Luke 3. 11

Rom. 12. 13

1. Pet. 4. 9

Heb. 13. 2

Tobias. 4

Ioh. 6. 26

But against the subiect, there the heart of the subiect is shut against the Magistrate.

3. King, 12 Touching the yonger sort of Ministers, it is a dangerous thing for them to be ripe too soone, & presume to venture vpon waighty causes: such selfe willed, and selfe learned, become hurtful members in the Church. Where wise men can keepe moderation and order, such rash foles, through ignozance fall often into errours. It is an old Proverbe, the more soole the more impudent: ignozance hath alwayes the boldest face: emptie vessels make loudest sound, & such as haue least to say, are commonly most bold to speake: none so forward as blinde bayard. Unskilful Hipercian blushed not to trouble Mercury with his rusticall dances, befoze whom cunning Dypheus was ashamed to tune his harpe: such arrogaucie (no doubt) hath bin a great hinderance vnto learning. Many might haue come to wisdom, if they had not thought themselves there already. There is a certaine foresight, vnto the which vnripe yeeres can neuer come, til age bring discretion. Our iugements are but weake, our appetites variable, our senses de- ceivable, and our desires vnprofitable: the dayes of our life are short and euil, and the knowledge we learne in long time vn- perfect, and ful of errozs: for as it is proper to God onely not to erre, so it is naturally giuen vnto man, seldome to hit the truth. And therefore yong men cannot be deepe of iudgment, because wisdom is gotten by experience, and experience in long time. Truth is called the daughter of time, and time the mother of truth: he is wise that can perceiue his owne igno- rance. S. Bernard alloweth better of him that humbly con- fesseth his ignozance, than of him who proudly presumeth of his knowledge: It is more tollerable (sayth D. Some, to o- pen the Church doore to a simple Minister, than the pulpit to a presumptuous preacher: the ignorant are euil, the negligent worse, but the impudent and hairbrained worst of all. S. Paul would take vpon him, to know nothing but Christ crucified, and his owne infirmities. S. James would haue men quicke and ready to heare, but slow and circumspect to speake. S. Pe- ter exhorteth yong men to decke themselves with humilitie & lowlines of mind, and to submit themselves to their elders: so sayth

Barnard
D. Some
There is
more hope
in a foole
than in him
that is wise
in his own
conceit
Prou. 26.
1. Cor. 2
James, 1
Peter, 5. 5

sayth Iesus Syrach, go not from the doctrine of thy elders : & Eccle. 6
 in another place, despise not the Sermons of such Elders as
 haue vnderstanding (sayth he) but acquaint thy self with their Eccle. 8
 wise sentences, for of them thou shalt learne wisdom : the
 Prophet Esay in his time thought it a thing intollerable, for Esay. 3
 pickered boyes to presume against their elders, or persons
 of low degree against the honorable. Wise Socrates confes-
 sed, that all the time he had bene student in Athens, hee had
 learned only this lesson, to know that he knew nothing: who
 noting the heat and rashnes of youth, affirmed it the grea-
 test vertue in a young man to acknowledge his owne weak-
 nesse, and to attempt nothing too much: Pithagoras inioyned
 his scholars to five yeeres silence, befoze they should take vpon
 them to teach others : Plato maketh Sara the image of di-
 uinitie, and Agar the figure of humane sciences, as necessarie
 handmayds, wishing young men to dwell verie long with A-
 gar, befoze they venture vpon Sara, who will not be fruitfull
 til riper yeeres : a good tree is not known by the leaues and
 blossomes in spring time, but the fruits being thorough ripe in
 haruest: Christ himselfe remained thirtie yeeres in vertuous Luke. 3. 23
 liuing, befoze he began to publish his doctrine to the world: so
 he that will be a fruitfull teacher must first win the name of
 a good vertuous liuer. As deep waters seeme not to runne be-
 cause of their stillnesse, so when arte and learning is planted
 in a good vertuous nature, hee croudeth not in to vtter his
 stufte, til age bring experience, and such in time become anci-
 ent graue Fathers of profound iudgement, who hauing skill
 to discern, cunning to instruct, and discretion to govern, are
 men onely fit and meet for such a reuerend function & charge-
 able office, as a publike Preacher is. It were much better for
 the yonger sort of Ministers to forbear the Pulpit, and giue
 themselves to distinct reading of the holy Scriptures & godly
 homilies, and vse catechising, which is a verie profitable kind
 of teaching, til age bring discretion, and learne to prate lesse,
 and liue better. But they are so greatly delighted in hearing Chitrens.
 themselves speake, that they disdain publike reading of the
 holy Scriptures, and condemne it as a thing intollerable, as
 though it belongs not to the preaching of the gospel, which is
 nothing

2. Esdr. 8.

Exod. 24.

Deut. 31.

4. King. 33.

Baruk. 1.

Ierem. 36.

Iofua. 8.

Act. 15. 21.

13. 27.

1. Tim. 4. 13

1. Thes. 5. 27

Ephes. 3. 4.

Tertulian.

Iohn 20.

Psal. 119.

Iohn 17.

Apoc. 1.

2. Cor. 4.

nothing else but to teach and instruct the people in faith and good maners: and whether it be done by writing, reading, or speaking without booke, so they be taught, the spirite of God doeth woork effectually, as well by the one as the other, though not in like measure: When S. Paul did write vnto the Romaines, no doubt he preached vnto them: when Moses read Moses law vnto the people, no doubt he preached vnto them: when Barucke read Jeremies sermons vnto the Israelites, no doubt he preached vnto them: when Iosua read the whole law befoze the congregation, no doubt he preached vnto them. Moses had in euery Citie those that preached him (sayth the Euangelist) seeing he was read in the Synagogue euery Sabbath day: the Apostle S. Paule exhorted Timothy to giue attendance, as well to reading as exhortation and doctrine, charged the Thessalonians that his Epistle should be read vnto all the brethren the saintes, & taught the Ephesians that by reading of his Epistle, they might knowe his vnderstanding in the ministerie of Christ. Tertullian calleth the reading of the Scriptures the feeding of our sayth, the Euangelist saith, they were written for our learning that we might beleue and liue, and are so plaine and easie, (sayth the Psalmist) that they giue light and vnderstanding euen to the simple: wherein our Sauour Christ hath plainly reuealed vnto vs his fathers will, and made his name manifest vnto men: happie is he that readeth (sayth hee) and those that heare & keepe the prophecie of this booke: and if the holy scriptures seeme darke or hidden to any (saith the Apostle) it is onely to those that are lost, who the God of this world hath blinded: and I thinke verely that a mans conscience is more moued, better edified, and soundlier satisfied by the onely words of the text distinctly read, then by long tedious discourses of mens inuentions, and more profited by reading of one godly homely, wherein the truth is plainly opened and proued, and false doctrine confuted, being wel penned in good Method and order to helpe the memorie, then by a dozen of such verball vnlearned and contentious sermons, as dayly procede from our young fantastical vpstarts, which by weasting, adding and diminishing at their pleasure, doe rather ingender malice

malice and sedition in the heartes of the hearers, then worke any good effect. The word doth not edifie the lesse because the eie of the speaker is turned downe to the booke, but rather the booke is a meane to keepe his tongue within compasse of trueth, and sure it were much better for the people to be but meanelly fed with good wholesome dyet, then puffed up with fatte with meat infected with poyson: course household bread is more healthfull then fine manchet mixt with grauell: as of sound and godly knowledge with meekenesse, charity, and true deuotion, I wish they had more then they haue, so were it better, that of such knowledge as makes these hoat talkers and contenders to swell so bigge, and seeme so wise in their owne conceites, they had lesse then they haue: they starue not for too little, but rather surfet with too much.

Touching our women preachers, I blush in their behalfe, in calling to mind the vnshamefast boldnes of that sexe in this our crooked age: women are taught in the holy scriptures, not to imitate their grandmother Cue in vsurping the office of teaching, neither the example of their sister Miriam, in grudging against Moses, neither such proud Iesabels as boldly dare vsurpe the name of a Prophetesse to deceiue the seruantes of God, neither such Idle tattlers and busie bodie, as wander about from house to house speaking things which are not comely, whose eares itching for nouelties, doe get them a heape of teachers, after their owne lustes, euer learning, and neuer able to come to the truth, hauing a similitude of godlinesse, but haue denied the power thereof, neither to prompse themselves in gorgeous attire like proud lecherous Venus, or Helen of Troy, who were more honored for their beautie, then their honestie, but in the feare of God to learne in silence with all submission, and if they doubt of any thing, to aske their husbandes at home, to decke themselves with the modest sobriety of Anna, the humble obedience of Sara, and the shamefast chastitie of Susanna: not boldnesse in women, but blushing is the right colour of vertue.

Finally the Apostle exhorteth to auoide strife and contention, and studie to be quiet and agree together, because we are brethren. Brethren by nature, brethren by calling, and brethren

Gene. 3

Numb. 12

Apoc. 2. 20

1. Tim. 5. 13

2. Tim. 4

2. Tim. 3.

5. 7

1. Pet. 3. 3

1. Tim. 2

11. 9

1. Cor. 14

34. 35

1. King. 1

Gen. 18.

1. Cor. 3.

1. Pet. 3

1. Cor. 1. 10

12. 13

bꝛethꝛen by religion, hauing all one God to our Father, one
 Catholik Church to our mother, and one Iesus Chꝛist to our
 redẽmer, all bꝛanches of one vine, sheepe of one fold, and fel-
 low seruants of one house, all partakers of one baptisme, one
 faith, and one hope of saluation. Let vs therfoze say one to a-
 nother, as Abꝛaham sayd to Lot, I pray thee let there be no
 strife betwene thee and mee, neither betwene thy heardmen
 noꝛ mine, foꝛ we are bꝛethꝛen. O how good & pleasant a thing
 it is (saith Dauid) foꝛ bꝛethꝛen to dwell together in vnitie: by
 this shall all men know you to be my disciples, (sayth our sa-
 uiour) that you loue together as bꝛethꝛen. It is wꝛitten how
 the mother of Seneca, seeing two of her sonnes hauing theyꝛ
 daggers dꝛawen in theyꝛ hands, the one ready to slay the o-
 ther, caught them both in her armes, and shewed them her
 bꝛeasts, my deere children (quoth she) what do you, behold my
 bꝛeasts that nurst you both, you are bꝛethꝛen. Euen so the
 Church of God, which hath nursed you with her bꝛeasts, and
 bzought you vp in the knowledge of the truth, most earnestly
 doth desire and beseech you with her teares, that as you wyll
 haue her continue your louing mother, you will bee kind and
 gentle one to another, and liue together as bꝛethꝛen, agree
 together as children of one family, ioine together as stones of
 one building, grow vp together as imps of one stock: hold to-
 gether as members of one body, and one help to beare ano-
 thers burthen, as fellow labourers of one woꝛk: that with one
 hart, one will, and one voyce, we may together praise, honoꝛ,
 and glozify our louing redẽmer foꝛ euer, Amen.

1. Pet. 2. 5
 Ephe. 2. 20
 Iohn. 15. 5
 1. Cor. 12.
 Math. 20
 Rom. 15. 6

FINIS.

